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WOMAN'S WORK FOR WOMAN

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XVIII.—1903

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

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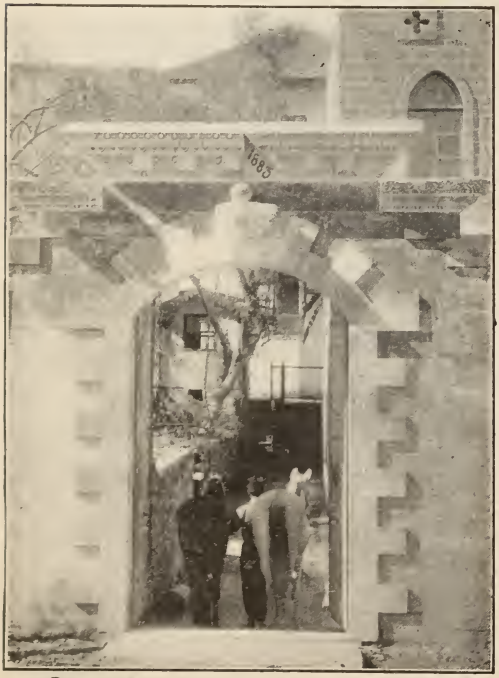
COMMENCEMENT AT SIDON SEMINARY.

After an absence of fifteen years it was very pleasant to revisit my old camping-ground, and still find some persons who recognize no name but that of "Miss Eddy."

The morning after my arrival was spent in preparation for the evening exercises. Sidon means "fishing," and it was very appropriate that the wall around the platform was decorated with a fishing net in which sprays of green were caught. The four graduates were arrayed in dresses made by themselves, trimmed with handmade lace, also their own handiwork.

NORTHERN APPROACH TO SIDON.
Ancient castle and causeway. See p. 273.

SOUTHERN SECTION OF OLD SIDON ON THE MEDITERRANEAN.
The bluff on the extreme right, crowned with a castle, is conglomerate shell of the Murex, from which the famous "Tyrian purple" was manufactured.



ENTRANCE TO GERARD INSTITUTE, SIDON.
Old and new—Ancient carving and capital, surmounted by a Turkish cannon ball over the modern gate.

Arabic exercises were varied by recitations in English and an English hymn. The orator of the evening was Mr. Ibrahim Hourani, one of the best Arabic scholars living. A newspaper report of the oration said that "people's hearts outstripped their ears in seizing the pearls of meaning from the sea of his surging rhetoric." Dr. Ford gave an address founded on the class motto, "Be strong in the Lord and in the power of His might."

One Commencement resembles another but to each class it is *their* day. I could see advance in the large audience which appreciated intelligently all that took place. Christ visited "the coasts of Tyre and Sidon." We hope each one entering Sidon Seminary may walk in His footsteps and go about teaching as they have been taught.

Harriette M. Eddy Hoskins.

WOMAN'S WORK FOR WOMAN.

Vol. XVIII. JANUARY, 1903. No. 1.

A DEPUTATION recently waited upon President Roosevelt and presented a request relative to the interests of missions in the Turkish Empire. The request was based upon pre-existent rights, which have been steadily abridged in late years by arbitrary acts of the Ottoman Government, and upon the fact that the United States claims all the privileges of "most favored nations." It was urged that necessary steps be taken to secure: (1) a confirmation of rights for "American Missions and Institutions" and a "Settlement" concerning them similar to what was accorded in 1901 to France, and since then to Russia, Germany, and Italy; (2) a commission from the Imperial School of Medicine at Constantinople, which shall attend annual examinations of the medical department of the Syrian Protestant College and award diplomas. These privileges are extended to a newer and less important French school. The President received the deputation cordially. Mr. Morris K. Jesup was Chairman; among other members were Mr. Capen, President of the American Board, Rev. D. Stuart Dodge, for Trustees of the College at Beirût, Mr. John W. Foster, Mr. John S. Kennedy, Mr. Darwin R. James, and Secretaries Speer, New York, Smith and Barton of Boston.

AMONG the crowd who gathered to see the *S. S. Peru* sail from Honolulu, last July, no face was so transparent, as if already touched with the light of a better world, as Dr. Alexander's face, and none wore a kinder smile. Banished from the climate of Japan, he was consciously doing his last work for the Japanese of Honolulu. He had their friendship and that of the best people in the city. While we rejoice with him in his happy exchange of worlds, we remember his sorely bereaved family at Maryville, Tenn., and his daughter who was with him at the last and now enters upon missionary service in Japan.

THE death of Miss Abbie B. Child removes one of the best trusted women in the missionary societies of this country. For thirty-two years she has been Home Secretary of the Board of Missions (Boston) for Congregational women, she edited *Life and Light*, and was Chairman of the Central Committee on United Study. Miss Child was in many respects a model secretary. Her standards, faithfulness, still more her moderation and Christian temper, made her going in and out a blessing among the churches, to whom her loss is a genuine sorrow.

IT is known to some of our readers that Yuan Shih Kai, while Governor of Shantung, previous to his promotion as Viceroy of China, appointed Dr. Wm. M. Hayes of Tungchow College to the very responsible post of head of the Western science department in the provincial college at Chinanfu. This is an ancient Confucian institution and, from his first connection with it, the presence of Dr. Hayes was a challenge for religious toleration. As all students must worship Confucius on certain days of the year, one Christian student having matriculated made objection to the requirement, and thus a test case was furnished. Dr. Hayes has pushed this case to the limit of his influence, and, now that the old law has been strictly reaffirmed from the throne, he has notified the authorities of his purpose to retire at the end of the year. All the Christian men who went on the faculty with him will also withdraw. Commenting on these facts, Dr. Neal of Chinanfu expresses his regret that "the Chinese are so blind to their best interests" but adds: "It is too much to expect them to grant toleration all at once; no foreign nation has ever done it, I think."

A FINE operating table which had been presented by Rev. J. A. Miller of Paotingfu to his associate, Dr. Taylor, was looted by the Boxers but last year was found, bought again by Mr. Miller and presented to the future Woman's Hospital of Paotingfu, of which Dr. Maud Mackey will take charge in due time.

THE Hokkaido United Devotional Meeting, held the year before, was repeated last August with great success. It lasted a week, at Sapporo, closing with a conference of the missionaries present. The following lines are quoted from a letter in the *Church Missionary Intelligencer*, London: "We totalled about one hundred workers connected with the Baptist, Methodist, Presbyterian, Congregational, Independent, and Episcopal Missions. Very grateful do we feel to our One Master for the harmony and brotherly love evinced . . . With one heart and mind we foreign members of the six denominations and the eighty Japanese workers of the same bodies are working together with the one aim . . . to win this Hokkaido for Him. . . . Pray that no enemy may creep in and spoil this union, and thus rob Him of glory."

THE sweep of our topic as outlined for presentation this month, (found on the cover, p. 2 at the top,) would require more space than one magazine affords. As to the second sub-division, "The World Field," we fall back upon an old saying of Dr. Ellinwood's: "We must fight in our tracks; we will survey all the missions in the universe when we get to Heaven."

THE third sub-division of our January topic, "Plans best adapted to arouse the home church," is never absent from consideration among live workers. From such an one in Kentucky comes a fresh note, Dec. 8, with a suggestion: "If our societies could only be persuaded to call upon every woman to take part in the meetings, they would soon feel the need of a magazine and have it." There are meetings where this would be a new method. Try it—*every* member *some* part.

"As there were no smokers among us," reports one of a recent trans-Pacific party, "women as well as men used the smoking-room; quiet prayers there every morning drew us all near each other and many a name in the *Year Book of Prayer* will mean more to us for the associations of our long voyage."

THE *Shinano Maru*, with its precious freight of thirty missionaries of our Board, dropped the greater part of them at Shanghai and arrived safely with the remainder at Hong Kong, Sept. 27, thirty-two days from Seattle.

ONE month and three days from New York harbor to Tabriz, Persia, is Miss Jewett's satisfactory report. She and Dr. Jessie Wilson are located at Kazvin.

IN Dr. Farnham's hill cottage, where he and Mrs. Farnham betake themselves for the hot months at Shanghai, a Sunday service is held for hill people and four men were baptized there last summer.

SEVENTY British doctors were sent over from England at high salaries, to inoculate India against plague. No high-class ladies will allow even their arms to be seen by men physicians.

SHAN raids of last summer, which figured in the newspapers, caused some distraction at all our stations in Laos. From a letter by Mrs. Briggs, we gather the run of events at Chiang Rai. The Siamese commissioner summoned 2,000 men from the district to the defence of the city against expected raiders. The men were irritated by forced detention from their rice fields just at planting time; Shans did not materialize; a plot was hatched to murder the Siamese officials, of whom there were only fifteen in the city; they were warned and fled by night, men on horseback, women walking with their babies. The Laos governor restored quiet. The Christians won a good name for acting the part of peacemakers, and two of them had the courage to ride as messengers to Chiang Mai, when no one else would.

WRITING from Siangtan, in Hunan, Mrs. Lingle reports a class of inquirers, four of whom were baptized in September, and a somewhat contradictory public opinion, it would seem. Chinese on the one hand were anxious to open village chapels at their own charges "for

the sake of protection," on the other hand patronage of the boys' school was arrested by the report that "every pupil must enter the Church."

THE murder of two China Inland missionaries in Hunan, last summer, is not regarded as an indication of general hostility. The people believed that Mr. Bruce and Mr. Lowis had caused cholera by poisoning the wells. "How they need to be educated!" writes Mrs. Lingle. Shortly before his tragic end, Mr. Bruce had made a trip of 250 miles in western Hunan and was received with great honors by various officials. One Sunday he spent in a yamen and had "a refreshing time" of worship with the chief secretary. In another city, he found the mayor owned a New Testament which he had marked with numerous notes, and the district magistrate had studied Euclid and was "bent on Western civilization."

"SISTER," said Miss Chase to a Korean grandmother, "you must not sing 'Nothing but the blood of Jesus' when the class is singing 'Quiet, Lord, my froward heart;' the tunes are different, and they do not sound well together." "But that hymn is not in my book, and I must sing," she replied.

MEDICAL work at Hamadan, Persia, was all last year under the care of Dr. Blanche Wilson (now Mrs. Stead) and five young men, who were trained by Dr. Holmes and have done good evangelistic work as well as medical. The report is full and valuable. Patients were brought to the dispensary from nine villages within a radius of twelve miles, from five places 16 to 32 miles distant, and from nine such cities as Senneh, Sultanabad, Nahavand, 50 to 120 miles away. Village work has also occupied many weeks. The professional statement for Sept. 1901–1902 is:

Dispensary patients	2,797
Friends accompanying patients	5,596
Major surgical operations	20
Minor operations	37

ONE of the young doctors at Hamadan, an Armenian, became so much interested in Christian work for his people in Sheverin that he walked out there, for a time, early Sunday mornings, holding cottage meetings and gathering young men into the church service. He declined the use of the dispensary horse, lest the people should think he went out for remuneration.

PUTTING up peach pickles, making quince honey, selling $19.50 worth of Bibles and hymn-books, entertaining callers, bathing one child and dressing another, makes a morning lively in Mexico.

"LINGUISTIC rags" is the expressive phrase by which Dr. Greene, once of Mexico, now of Cuba, characterizes the language in which the gospel is sometimes presented by foreigners to mission congregations. "I have found," he says, "that the people expect us to regard their language and themselves sufficiently to speak to them correctly in their own tongue." It is worth reiterating. Koreans, Japanese, Siamese, Chinese, all peoples, deserve to have eternal truth offered to them in language which they can understand and respect. You young missionaries, wrestling with characters, vocabulary, tones, of an Asiatic tongue, the more you mind that warning phrase, "linguistic rags," the farther your influence will go.

THE Church in Syria, says Mrs. W. K. Eddy, ought to raise up missionaries to Arab tribes east of Jordan and in Arabia.

EVEN yet, a visitor to the mission rooms is occasionally surprised to learn of the daily prayer-meeting held at 12:45, where, following the *Year Book of Prayer*, missionaries are remembered in turn, name by name.

LEFT-OVER Christmas cards, paper dolls, or unmounted Perry pictures sent by mail to either Miss Hunter, Barranquilla, Colombia, or to Miss Kuhl, Curityba, Brazil, would be useful and appreciated.

BOUND volumes of WOMAN'S WORK for 1902 may be obtained on order, at seventy-five cents. A few volumes of past years are also available.

FAIRFIELD, Iowa, and Parsons College there, have the honor of sending the Misses McBeth to the Nez Perces Mission, in earlier years, and are now represented by ten foreign missionaries in active service of the Presbyterian Church, and another under appointment.

Around the World Series.

III. Strategic Points in Our Missionary Conquest.

First of all, "Family Life" says the enthusiastic philosopher of Occidental sociology. "The sanitation of homes, the well-being and unity of families,—there, is the point of attack." Our wise, executive friends of the slums go right across the threshold and teach families how to cook their food, make beds, and put their money into savings banks. We are generally satisfied if these families lift themselves above the plane of the criminal class, become decent, go to church and subscribe for a Christian newspaper. The height of achievement is gained when one pulls out from the city tenement and makes a neat home in the country. Altogether different are Oriental conditions. The bars are up at the threshold which the missionary would like to cross. Asiatics know better than we how to cook *their* food and make *their* beds, and there are no savings banks. There is no advantage to the poor in moving out of cities in India or China, for country resources are equally exhausted by the population. The countless object lessons of refined homes, of a mixed public, decorous and thrifty, on the streets, in amusement halls and courts of our cities, are altogether wanting in the Far East, and while the mass of our families, through one or another of their members, come into contact with honor, justice or mercy, personified in some upright business employer, kind-hearted church visitor or public school teacher, it is not the case in Asia. In fact, the slum plays a small part in the foreign missionary problem. In Asia it is the whole head that is sick, the body that is wounded and bruised. Amid these conditions, the missionary achievement is not to clean and tone up families, though it takes that in by the way; it is nothing short of making every body of Christians propagators of the grace which they have received, leaven in the community, and out of these Christians to draw leaders for the lifting up of their race.

There is no family circle in Asia. Family there is, as witness, ancestral worship. Solidarity of family is bedrock in China.

"Oh, you know how to make bricks?" said Dr. Crawford of Tungchow, to a Chinese whom he passed at his occupation of making mud bricks.

"Yes, I know. I have made bricks three hundred years."

"What, *you* around here three hundred years?"

"Yes, my family has been here three hundred years."

That is the way a Chinese thinks. But the social family circle of our happy homes is inconceivable to him, and to all Asia, and will continue to be, so long as one-half the family is held in contempt by the other half. In lower grades of society the breach between husband and wife is less than among high-caste people. The happiest looking heathen women, seen during ten weeks of travel in China, were on the slipper boats of Canton River. One of them rises to memory now, her hair shining like satin and ornamented with hairpins, her dress modest and free, bracelets on her shapely arms, and earrings of jade. With superabundant energy she threw herself gracefully forward on the ball of her natural and bare foot, with each stroke of her oar, which she pulled alongside of her husband and her father-in-law. The woman's face glowed with pride and the joy of action. She was pulling a full third of the boat and we all knew it; but on those men's faces was not a gleam of appreciation of the beauty and cheerful willingness of that bright young creature.

Even Christian congregations have their disappointing features. The hateful curtain divides women from men in all sections of China and at places in Korea. In North India a large percentage of the audiences seen in church was composed of young people from the schools for boys or girls and from mission orphanages. Where are the families? The first thing Christianity does in India, in all Asia, is often what Jesus

said should be, it makes of the members of one household, foes. The life of the family circle it appears is not at the root of the tree of Christianity, it is rather the consummate flower on the branches. Blossoming-time is coming in its season to the churches in Asia, but as yet only faint signs appear. In a large Tamil congregation in Madras, well up in front sat a local judge, his capable, motherly-looking wife at his side and their son with them, the only instance of the kind in the church. Mrs. Rallya Ram at Amritsar, once a Dehra school-girl, spoke with natural ease of putting up lunch and packing her husband off to the Y. M. C. A. convention. She is one of the small advance guard in India who shares her husband's intellectual and public life.

"Who is that?" we asked, as a woman's pleasant laugh floated past us in the dark of a rainy evening in Pyeng Yang. "That is a wife coming home from prayer-meeting under the same umbrella with her husband." Rare umbrella, to cover man and wife in Asia!

We were told in Japan and Korea that Christian men are using higher language than formerly in addressing their wives and, in places, the family is eating together. "Asking the blessing on our food settled that," said a happy Korean wife. "We had never eaten together before." Many are the Christian couples of Asia who took their first embarrassed meal together at the missionary's table.

Christianity reaches the family only indirectly and piecemeal, because the Asiatic household has yet to be made fit for family life. Every influence which tends to unite husband and wife in mutual interests, and to develop parental responsibility, looks towards the family circle of the future. Every missionary wife (and we could name her many times over,) who by her personal touch imparts self-respect and a holy ideal to humble mothers of the Native Church, is laying fine gold on the altar. Every missionary who deals a blow to brutal national customs, like wife-beating, in the Native Church, to masculine self-indulgence or over-consciousness of authority; who cultivates the idea of obligation to wife and child, in such fashion perhaps as Dr. Hunter Wells used with a Korean, who was lazily calling a servant to fetch hot water:—"Bring that hot water yourself, she is *your wife*"—is helping to break down the barrier to symmetrical family life.

Where then, if not upon the Family, is emphasis of effort to be laid in our missions, at the stage which they have now reached? First, on Training the Church.

It is safe to say that of all Asia. And back of the Church, on training that man of the people whose word and life are to have power over the flock. That man of Asia, pastor, preacher, evangelist, or lay leader of the band of Christians,—he is the man to go for. He knows the subtle meaning of every expression in their tongue, the labarynthine track of their Oriental reasoning, the national premise of their argument, the motive which suits their racial temperament. We often lose sight of that man. A few years ago he was so far forgotten, by the church in America, that the money pledged for his maintenance was withheld and many of his class were suddenly dismissed from service. The Church in the Lebanon is bleeding from that injury yet. Mr. Bird's heart was sore wounded by the injustice to his Syrian brethren.

The type of training which church leaders are to receive, the stamp they bear of Bible doctrine or gospel spirit, the intellectual gifts which they develop, the power for growth and leadership; missionary oversight of these men at their scattered posts, with all the outlay of energy involved; supplementary courses of training, conferences for discussion, encouragement and stimulating the life of prayer,—all these are momentous. The Church at home must learn to think of the Church in Asia as of one body with herself, and when her "tears fall" and her "prayers ascend" she must have these men and their congregations in mind.

Far more than with us, the pastor in Asia has use for a woman assistant. Propriety separates him from the women and his Oriental dignity is often unable to bend down to their ignorance. The assistant is everywhere—behind the detestable curtain, ushering strangers and finding the chapter for beginners; at prayers in the hospital, turning the

HINDU PROCESSION OF THE MANY-FACED HILL GOD, INDIA,
In Kullu district, northeast of Lahore. The man with yaktail over his shoulder and the one in front of him, with bells, are Brahmin priests of this hill worship.

roll of hymns on the wall; she settles quarrels, teaches a prayer to the stupid woman, comforts the sick, corrects misapprehension of the missionary and upholds his aim. Who trains the pastor's assistant and the Bible women ?

One day last April, at a hot and dirty village seven hours north of Wei Hien in Shantung province, we found a class of country women, all church members, most of them dull, five of them over seventy years old. Like a very sunbeam, young Dr. Edna Parks moved among them, her air as gay as if three weeks of exile from station society, shut up all day to not over-clean Chinese women and teaching simple catechism answers, prayers and gospel, were a holiday treat. Valuable as instruction was to that class, the finest result was likely to be with Dr. Parks' two young assistants. They were having normal practice in country work and how to love it. One of them, a young widow, lovely in face and character, bears the mark of her old teacher's training, Mrs. Julia Mateer. So, the dead still preaches Christ through Lü Kwei Lan.

We saw what the itinerating woman accomplishes in this line, as we traveled overland in Korea with Miss Best. Night after night, among the company of believers who gathered at each new place where we arrived, there came to her, welcoming and confiding, some leading woman, intelligent above the average and with the glow of Christian experience in her face. She is the product of the country class, and she is passing on to other hearts the light which has shined in hers.

In the city of Madura, four hundred miles south of Madras, we saw a nota-

ble women's class. There were thirty students present, including nineteen Bible women some of whom have borne the test of twenty years' experience. The lobe of nearly every ear was torn with the weight of Indian gold; several women by reason of age wore spectacles; their general appearance was marked by utmost neatness, modesty and intelligent mastery of the lesson. Pastor David offered prayer. Miss Swift taught the Bible lesson in easy, flowing Tamil. For dignity, moral earnestness and concentration, that classroom could not be surpassed in America.

And what a noble sight was the company of over fifty Chinese women of our mission, all picked workers, teachers, Bible women, medical women, many of them of the second generation of Christians, who met us in Canton one afternoon last February. The sources of fifty separate streams of active Christian influence, some of them now fifteen and twenty years in service, who can compute the strength which these women have added to the Church in Canton district? With few exceptions they were trained in the True Light Seminary. There are no forces more efficient for developing the Christian Church in Asia, than the schools or station training classes where American teachers bury their lives in accomplishing such results as this; than the missionary evangelist who, scouting hardships, toils over rough roads through heat and cold, to equip the country women for like service.

One of the most poignant sorrows, which we touched anywhere in the missions, was for the Christian who had lost his hope and the children of Christians who have not allied themselves with Christianity. To conserve all elements of the Christian community is only one phase of building the Church. A very affectionate memory of one missionary, who is throwing her whole heart into reclamatory effort of this sort, was brought away from India.

Not to designate many "strategic points" in the missions, it were wise, just now, to hit hard at:

I. Training the Christian Church.

II. Enlisting the progressive Student Spirit for Christ.

III. Expansion of the Printing-Press.

The student spirit is a dynamo to reckon with. We saw its manifestation at Beirût, Pasumalai, Madras, Lahore, Bangkok, Peking, Kyoto, Tokyo, and in scores of lower schools. We only name the subject here, and leave it.

The printing-press as a factor in missions is not half appreciated by us at home. Go to China and observe the honors accorded to literary men; how inflammable minds are stirred up by Chinese publications, and what a hand a Viceroy's book, "China's Only Hope," has played in the recent revolutionary policy towards education. It was not an empty report that, during his captivity in Peking, the young Emperor examined the Scriptures and Christian books. Beside us lies a Mandarin copy of gospel stories; it came from a collection which was left behind in His Majesty's private room at the time of his involuntary flight. Turn on the Christian press in China.

The feverishly large output of Japanese newspapers and other publications is matter of common report. A prize story, written by a Christian Japanese, attracted wide attention last year. The heroine is an American who marries a Japanese and lives with him in the paternal household. She meets the cruel treatment of her Buddhist mother-in-law with such gentle dutifulness as wins the house to Christianity. The story, which ran first as a serial and was afterward put between boards with a gilt cross on the cover, has been known to send readers to mission chapels. An admirable avenue of influence in Japan is opened up by the printed page. In Korea, it is the nick of time to create a Christian literature. What Luther did for the German language, Christian missions are doing for the Korean, and in the same way, by casting aside hidebound Chinese forms and clothing the Bible in the Korean tongue. Korea is at the stage where England was in the days of Wycliffe. All her modern school-books may easily be Christian. Turn on the printing-press.

In South India where Christians by far outnumber those in the North, there is a wide sphere, not for large books but for small tracts. The common people are not great readers, but a single Christian tract in the vernacular, put into the hands of one man, will be passed on till

all his village has had the worth of it.

Scientific books convey light, and will sometimes go where the Gospel of John cannot. An Osmanli Major-General, in active position in the army, a sharp, military man, told a friend that he would rather see Mr. Edison than any other man in the world. A popular work on electricity printed in good Turkish would be read through to the last page by many intelligent men in Constantinople. As for the Arabic press at Beirût, it is Dr. Arthur Brown's judgment that it is "probably doing more than all other agencies combined to influence the Mohammedan world."

Two points in our missions appeal to us, at the present hour, as acutely strategic.

The one is in China. Its origin was the awful events of 1900. There are those among intelligent Chinese who are coming to realize the injustice which was suffered by Christians, while the baser sort no doubt continue to glory in the triumph of evil. Just where rebuilding and reconstructing brings the missionary into contact with officials and others who trampled on his rights; the place of contact between pastor and church members who fell away when the fire tried them; contact between Christians and the heathen by whom they have been deeply injured—these are sensitive spots. Again, in China there is a present wonderful shaking up of intellectual dry bones, a call for the English language, introduction of Western science into government institutions. Who is going to meet this condition? The Christian teacher, or the anti-Christian? Whoever can wisely turn the key of these situations, for China and for God, is a strategist of high order. What he binds will be bound.

Another acute relation to missions is presented by the out-caste movement towards Christianity, in India. Shall these people come into the Church by scores, by clans, and remain forever below the social level of the lowest caste? Shall they be a stench in the refined Hindu nostril because, by birth, forever doomed to the most degrading toil and its pitiful returns? Is there any way out of their prison-house? Could any opportunity be devised by which these people might lift up themselves, so that, while they become people of the Lord, they may also exercise a rightful share of influence on the social and intellectual fabric of Indian life, that were indeed Christian strategy.

The more the Church studies her missionary problems, the more it will be discovered that they palpitate with vitality, and there is no time to waste. A lost situation sets the clock back for a decade of years. The foreground of immediate, urgent opportunity is enough to incite the Church to gird up her loins with mighty resolve and to act swiftly; the background of what must be left, to be worked out in time by indigenous Christianity, both makes demand upon her faith and opens before it long vistas of a highway cast up for the King.

Missionaries Taken Home in 1902.

REV. DAVID H. DEVOR of Africa, Jan. 17.
MRS. CHARLES PATTON of China, April 1.
REV. G. W. CHAMBERLAIN, D.D., Brazil, Aug. 2
REV. WM. BIRD, Syria, Aug. 30.
MRS. JOHN MURRAY, China, Oct. 13.
REV. T. T. ALEXANDER of Japan, Nov. 14.

Letters have been received from Chinanfu giving the particulars of Mrs. Murray's death. Mrs. Neal, Dr. Mary Burnham and Mr. Hamilton were all absent from the station, at the time, having gone to Ichowfu for Annual Meeting, before Mrs. Murray was taken ill.

Mrs. W. B. Hamilton writes: "The cable has already informed you of the departure of our dear Mrs. Murray to her heavenly home. She was ill only two weeks. After the fever fell she became very weak and, digestion failing, she sank rapidly. On Monday evening, Oct. 13, she quietly breathed her last. It was a most peaceful end to a life of unusual activity and usefulness. The last day, when questioned as to her state of mind, she answered, 'Peaceful, yes, perfectly peaceful.' Once she roused and in clear strong voice recited:

"'He is fitting up my mansion
Which eternally shall stand
For my stay will not be transient
In that holy, happy land.'

"She dwelt especially on 'will not be

transient.' She had frequently moved and never had a permanent home in China, and she often expressed a wish for 'a home of our own.' Last summer the station tried to buy a piece of land for the purpose.

"She kept up her spirits all during her illness and it was a pleasure to be with her. Dr. Neal gave her every medical attention and Mr. Murray was a most faithful nurse.

"Miss Reid (the children's teacher) and I prepared her body for burial, lined the coffin, and arranged flowers and tried to have everything just as Mrs. Murray herself would have liked. Many of the Christians came to look at her, and with tears raining down their faces the women spoke of her zeal in preaching to them. We were thankful that Dr. Hayes was in Chinan and he took charge of the funeral services, both English and Chinese. We laid the body to rest in the cemetery on the hill south of the city, where Mr. McIlvaine the founder of this station was the first to be buried.

"He who doeth all things well has taken her home to her reward and has left us to labor for Him yet a little while. May we have a double portion of the Holy Spirit given us that we may do more now than ever before, since our number is decreased by the loss of such a valuable worker."

Mrs. Paul Bergen, an associate of earlier years at Chinanfu, also wrote:

"Mrs. Murray was my dear friend and counselor and spur. She was tireless and energetic and overcame obstacles in a way that will long be an example to those of us remaining, for no one can ever do more in those lines than she did. Did you know that she could never sing—supposed it impossible to learn a tune—until she got to China? Then she deliberately, with great toil, learned of Mr. Murray so that she taught her women's classes and her schools to sing. Mrs. Murray's standards were so high that her praise or approval was something to treasure up and feel proud of. She was very sisterly, helpful and affectionate. She *will* enjoy Heaven, heartily."

Life in a Persian Village.

MRS. W. A. SHEDD,
d. Urumia, Nov., 1901.
"A wife who by personal touch"
—(see page 5.)

A little mountain stream, fed by melting snows, foaming over its rocky bed, is the life of this little village, Zinjanabad.* Its waters irrigate the wheat fields and turn the millstones, on its banks are green pastures where flocks lie under the trees, on the rocks in midstream the women pound and wash their clothes, and barefoot boys and girls wade and play in it the livelong day. So it supplies every want of food and clothing and is the means of livelihood; without it the village could not exist. An immense rock rises high, like a guardian, above the village and is indeed its safeguard when the floods sweep down, bearing trees and boulders along in a whirling mass. Men, horses and dogs are not in evidence at this season as they are out all day harvesting. The place seems inhabited by women and children, the women with bare shapely limbs, skirts to the knees, of red calico, and a covering of blue checked cotton thrown over the head; the children with only two garments at the most and often none, dark-skinned, fat and sturdy, and as fleet as mountain kids in climbing.

We meet these women carrying water in jars from the spring, standing around the mill, guarding the fruit trees or melons in the gardens, washing wool, spinning, knitting and weaving, or bending over the oven in their daily task of bread-baking. They are very busy, strong and active, even sharing in the

* Sixteen miles from Tabriz. "We hoped much from it, but after a month Mr. Wilson was little better and Rose had typhoid fever five weeks. Such are Persian health resorts." —*S. J. R.*

heavy work of reaping and bringing heavy burdens from the fields. Often we hear their shrill voices screaming at each other from the house-tops, cursing and reviling, or see them handle each other roughly in a free fight. Not one told me they were twins and the babies they carried were also twins. There were thirteen children in the family, four of whom were these twins. Moral —the convenience of two sets of twins, one to carry the other.

THE SPINNING-WHEEL UNIVERSAL IN THE INTERIOR OF PERSIA AND IN KURDISTAN.

of them can read, and only a few of the boys are taught by the Mollah. They are surprised even to be asked if they can read, and answer "We know nothing." They marry very young. Not a girl of twelve have we seen, who was not pointed out as engaged and soon to be married. One old woman told me "I have a new bride just three years old and she is so little, she is always running home. My son, her husband, is a big, bearded man." I see a great many "little mothers," sisters with babies tied on their backs, and one day was struck with the likeness of two girls apparently the same age. They

From the roof of the mosque, we hear the voice of the Mollah's son calling to prayer, but never once have I seen one of the women heed it. They have a strange superstition here, holding in reverence and really worshiping a relic, a piece of iron, which is kept in the mosque on a long pole, hung with votive offerings of handkerchiefs of every hue. Once a year, in a great procession it is carried to the top of a hill and, they say, pulls its bearers along so that they run up the hill, carried by its force. All have implicit faith in its holiness and miraculous powers.

When the women have gathered at

our invitation, to hear us read, they are a noisy and motley crowd. There is the proud, fussy woman who will not allow any one to sit in front of her. Another is funny and seats herself in a chair, leaning back and crossing her bare legs with such an affected air that they shout with laughter. Nearly every one has a baby at her breast and a child or two holding on to her skirt. There seems little chance of quiet, but the strangeness of our appearance and the wonder of hearing us read and sing seems to hypnotize them. They stare and listen. What would we have to say to them, if we had not that wonderful Book which we tell them is not ours but theirs and every one's? The Shepherd and His sheep, the river of life, the rock of ages, the sower, the house founded on a rock, are some of the subjects that seem specially appropriate and easily understood in this village.

One day we went to visit a cave which is dug in the side of the rock and was used as a refuge years ago, when Kurds were ravaging the land. We crept in on hands and knees, then up a narrow passage with holes dug at distances for steps and reached the upper chamber, where the refugees had hid themselves. In such scenes how vivid is the beautiful simile—"Rock of Ages, cleft for me." I told one woman about this hymn and a few days after, in a crowd of women, she said to me—"Tell them about the Rock."

Like all Moslems, the villagers know and honor Jesus, as one of the great prophets, even saying to us, "We too are lovers of Jesus." We try to make them understand that he is more than a prophet, the Saviour of us all. They do not know of his cross, so that is a new story and hard to believe. God's Spirit alone can *reveal* it to them, though we may tell it.

Annie Rhea Wilson.

Strategic Points in Our Missionary Conquest

AFRICA, PERSIA, BRAZIL.

As to "conquest," there is never a sufficient force at any station in our Africa Mission to do so much work as to justify the expression.

If by "strategic points" is meant parts of the work that should be most vigorously prosecuted, I would say: evangelism, education and industrial education. In my judgment, it would be true "strategy" to immediately increase the force at each station, and keep it at its highest efficiency by frequent re-inforcements which would make possible the return of missionaries on furlough *before* they break down, without the constant interruptions now caused by enforced furloughs almost always unprovided for, though not always unforeseen.

Perhaps I might condense this and say that the point which most demands special emphasis in our work is *continuity*, for it is that which we have had the least of. Other societies secure it far better than we by shorter terms of service, combined with the practice of sending out the substitute in advance of the return of the incumbent.

Edward A. Ford.

Possibly no two missionaries would state the strategic points in the Persia Mission in the same order of precedence, even if they agreed as to what they are. I shall attempt to state briefly and without argument or in order, what seem to me the most important.

1 A better and more complete understanding of Islam, not of books only but also of people and not of people only but also of books. I am satisfied that no class of foreign residents knows the people as well and sympathetically as foreign missionaries, but we, too, have much to learn. This calls for time, labor, and missionary force.

2. The vitalization of the Church in Persia, making and keeping it a living power. Its members need to realize that its only charter to God's protection is the service of His Son, and that its position, more full of opportunity than of difficulty even, is the greatest honor God could place upon it. That the Evangelical Church has passed through the crisis of the Russian propaganda, maintaining its membership and gaining in its gifts all the time, shows that it has character and sta-

bility; it needs the power of the Spirit.

3. The raising up of individuals from among the native brethren, who shall be of mighty usefulness. Some such have gone to their reward. Of one still living, it was said by an English missionary that he believed him to be the best missionary in Persia. This must always remain the crown of educational work: the preparation of those who under God shall do great things.

4. The watchword of the Student Volunteer, "In this generation." It has two present applications in our Persia Mission. One is to follow up wisely and vigorously the opportunity that exists for making Christ known to Mohammedans; the other is to press evangelistic effort among the mountain Nestorians. For the first time in forty years two missionary workers have been set apart for this latter difficult and extensive field. The people were never more ready to hear the gospel, and the body of native workers is stronger than ever before. Changes may be rapid and no one knows how soon the opportunity may pass. In spite of all the effort and sacrifice of over sixty years, there are villages of Syriac-speaking people in which the pure gospel has not been preached, villages built around the hoary monuments of ancient Christianity and inhabited by people clinging tenaciously to the Christian name.

William A. Shedd.

On our Brazilian field, the chief points that deserve special emphasis are:

1. Foremost and always, city and rural evangelistic work; proclaiming the truth, exposing error and organizing converts into churches and working committees.

2. The department of literature, embracing books for home and school, a good live religious newspaper, as well as tracts and pamphlets for distribution. A judicious and plentiful use of these should be made from the beginning and onward, even at considerable cost if necessary, as they go where the missionary cannot go, for want of time or opportunity, and would exert a mighty influence for good. This need of a wholesome Christian literature becomes all the more evident when we deal with the children of believers, who should be saved from the demoralizing influence of French novels which flood Brazil.

3. Schools, especially for the children of converts, not excluding those of others who may choose to avail themselves of the same; schools in which only Christian teachers are admissible, and carried on according to methods and aims inspired by the gospel alone. Such schools are inseparable from a growing, aggressive gospel propaganda, by way of raising up a band of cultured Brazilian workers.

4. Assistance to support of the Native Church until she becomes more firmly established in the faith and the spirit of unity, and shall have passed through the present financial crisis in Brazil.

James T. Houston.

One of the Older Japanese Pastors.

When Mr. Yoshioka, pastor of our North Church in Osaka, was a young man he had a government position of censor. Some Roman Catholic books were brought to him to be examined and condemned, but they were principally an explanation of the Old Testament and he was surprised to find nothing that he thought bad in them.

Later he was sent as consul to Korea, and as he was not very busy, he ordered a lot of books to read, from China. Among these books a Chinese Bible was forwarded, and he soon became very much interested in it, so that when he returned to Tokyo he at once went to the missionaries there, to find out more about the Christian religion. At that time Dr. Verbeck and Dr. Thompson were living in Tokyo and he was directed to them. There was also a missionary of the Russian church in the city, and he secretly went to him as well, for he wanted to find out which taught most clearly the doctrines which he had found in the Bible. After a while he was satisfied that our missionaries taught the best, so he asked Dr. Thompson to baptize him. He is quite a noted old-time scholar and I think is highly respected even by younger men in the ministry who have had the benefit of a modern education.

Leila C. Winn.

Amid Losses in Africa, Hoping Still.

Our friends at home know the trials through which we, in common with our mission, have been called to pass in the removal of so many of our colleagues, amongst them our own brave and earnest Miss Christensen so closely associated with us as to make her loss a personal bereavement. The people

ONE OF THE NEAT BUILDINGS AT BENITO STATION.
Kawe, at the left, a Balingi boy, made a good footstool by hand, out of redwood from the forest, and a bamboo woven top.

miss their whole-hearted, consecrated leader and guide, and our own sense of loss seems to grow greater as time goes on.

We thought our cup was full, but our heavenly Father thought otherwise. This time He has removed from our number the Rev. Itongolo ja Ivina. A man of marked spirituality, zeal and Christian courage, he was a very pillar in the Native Church. A man, who from the very outset of his Christian career never brought a pang of disappointment or sorrow to the hearts of his missionaries; whose cheerful face and ready help were ever welcomed, inspiring new courage when hearts were heavy. It really seemed in his case as though all heathenism had been eradicated, and its place Spirit-filled.

Gentle as a nurse with the sick and weary, one Christian woman, just as her life was ebbing away, said to him, as she put away the spoon with which he was trying to convey some cordial to her parched lips, "Itongolo, you have gone as far as you can with me; you have been most kind and helpful during all my illness and I love you for it, but I love Jesus Christ more and now I am going to be with Him."

Again, with courage born of devotion to a principle, he would force heathen relatives from the very coffin of a Christian, when, as a last act of superstitious faith, they were attempting to press some concoction, made sacred by the diviner, between the closed teeth of the corpse. The heathen idea in such a case is to prevent the departed one from coming back to this world to bewitch members of the family who remain.

We bring also the welcome news that our three Fang boys have united with the inquiry class, and one of the little fellows has declared his intention of becoming a minister of the gospel. So, with hope which springs perennial in the hearts of all missionaries, we go forth with courage, knowing that none of God's own will be lost, even though some who should come up to the help of the Lord may lose the offered reward, and another take that glory from their crown of life. *R. H. De Heer.*

The Open Door.

Persia, Tabriz—MRS. VAN HOOK: Opportunities are unlimited.

China, Yeung Kong—MRS. DOBSON: We need a woman for either medical or evangelistic work, immediately.

Brazil, Florianopolis—R. F. LENINGTON: From different points come requests to go and preach. We wish we could be multiplied indefinitely.

China, Shantung—MRS. PAUL BERGEN: The results of the Boxer movement are that the strong sense of justice, which Chinese seem to have more than other people, has led many fami-

lies living in the neighborhood of our work (who for years have watched us closely and sharply), to break through the shell of their reserve and assure us that they had much sympathy for us, but were powerless to protect us.

The last few months in China showed me many an open door which we had long hoped would open, and I had repeated pleasant experiences with formerly haughty families. I have been convinced that the Boxer injustice did more to bring out sympathy for us and break down bars than ten ordinary years of mission work.

A Chinese Dorcas.

Twenty-three years ago, under the faithful ministrations of Dr. Nevius, a certain Mrs. Liu of the large town Hsin-chai, in the district of Lin-K'ü, Shantung, professed Christ and became an active church member. She was then in her fifty-seventh year and belonged to a respectable, but not wealthy, family. Last Friday* it was my solemn duty to assist at her burial. She died at the ripe age of eighty, and without any doubt her works do follow her. No fewer than twenty-five women from among her neighbors are now members of the church through Mrs. Liu's influence, and besides these many other such have passed before her into glory.

It has been my delight and spiritual edification these thirteen years to have had the acquaintance of Mrs. Liu, and for most of that period I have been her pastor. A more modest and unassuming woman I have never met in China, and yet her strong Christian character has so impressed itself upon the Hsin-chai church that many future years will not eradicate its hallowed influence. She was a special friend to Dr. Nevius, and Mrs. Nevius too, as I know from the messages of love I have frequently carried from one to the other.

One of Mrs. Liu's surviving sons is Mr. Liu Mao-lin [the given name follows the family name in China], for many years an acceptable preacher of the gospel among the Mongolians and Manchurians. Her grandson, Mr. Liu Hsing-jên, is a graduate of Tungchow college and an evangelist in a neighboring district under my care. For twenty odd years Mrs. Liu has given up her best and largest room for church purposes, to her own discomfort, and it was from this room that she was carried to her grave.

Shortly after her conversion she had a vision which she seldom referred to, but which strongly affected her after life. She dreamed that she went to heaven and met the Lord Jesus in a great hall filled with golden crowns. She asked if her crown was there, and the Lord took one and told her it was hers. She asked if she might wear it, but the Lord replied, "Not now. You must return to earth and labor for me till I come, and then you shall wear your crown." As she neared her end last week she exclaimed to her grandson, who was with her constantly, "I see Dr. Nevius but he only smiles and will not speak to me." Then she pictured herself as passing through the experiences of Pilgrim in "Pilgrim's Progress" (a book she loved to read), and finally as she neared the gate of Heaven she cried, "The Lord has come!" and passed away. She was very much attached to one of our Chinese ordained ministers, the Rev. Luan Yüeh-ho, who had been her pastor for two years, and had known her for a long time. She specially requested that he should officiate at her funeral, and it so happened that just at the right time he and I were at an adjacent church on Presbyterial business and both attended the funeral. A great concourse of people, both Christians and non-Christians, crowded the yard and listened respectfully to the services which, for the general convenience, were conducted from a booth of mats erected in the court. All details of the funeral had been dictated by Mrs. Liu herself, and all heathen rites were rigidly proscribed. Some of her immediate family are not yet Christians, and she feared they might insist upon superstitious ceremonies, but they respected her wishes.

* Dec. 9, 1901.

In the evening, with only the Chinese Christians present, Mr. Luan and I conducted a memorial service, and administered the communion. We took the incident of Dorcas as the most appropriate theme (Acts ix : 36), and strove to comfort the women, who feel they have lost their spiritual adviser, but sorrow not as those without hope. Such lives and deaths as this give reality to the words, "Blessed are the dead who die in the Lord!"

F. H. Chalfant.

Weddings in Asia.

I. KOLHAPUR, WEST INDIA.

Last week I went into Kolhapur on my wheel to Vithu Paulus' wedding. It was just about an ideal native wedding. The bride, Malti, who had been teaching for a couple of years, had saved Rs. 15 of her earnings and out of this bought her wedding *lugadi*, [Marathi name for chuddar. Editor.] another plainer one, and two little jackets much to her own satisfaction, and had Rs. 5 left over. Vithu had also, at Miss Patton's suggestion, allowed her to lay by some of his pay month by month, so that he had Rs. 60 saved up. From this he drew Rs. 30 and bought his wedding clothes, furnished their new home with all necessary articles including a good copper water vessel, and paid the rent for three months in advance. Then he had Rs. 30 left over. Isn't this splendid, instead of their going head and heels into debt like the heathen and even many Christians? Miss Patton gave Malti bedding and other things, and I think the missionaries united in serving *pan supari* to all the guests, including the boarding-school and orphanage girls.

Two other weddings were celebrated at the same time, one that of an orphanage girl and a man who was baptized, over a year ago, in Miraj and has charge of the leper asylum. The men were awkward as usual in putting the wedding necklaces over their brides' heads. It was interesting and amusing to watch the behavior of the newly married couples. We were sorry that Vithu, in spite of all he has seen of Western manners, climbed into the cart* first, and let Malti follow as best she could. The very new and slightly educated Christian from Miraj knew enough to take his bride's hand and help her down from the cart. The couples would not look at or speak to each other. However, when the gifts were presented to Vithu and Malti in the schoolroom, after being duly garlanded, each took the other's name woven into a pretty little verse prepared beforehand for the occasion, much to the delight of their friends. We hope and believe that these two will be happy and their union will be blessed of God.

Alice L. Giles.

* A covered cart drawn by two oxen.

II. HAMADAN, PERSIA.

We were invited to the marriage of the teacher in our Jewess School. We had to appear three times, once to eat candy and see the trousseau and presents from the bridegroom to his bride, again to dine at the bride's house, and again to breakfast at 6 A. M. at the home of the bridegroom. The festivities connected with this wedding continued for three weeks and they seem to keep up their feasting and entertaining day and night.

A few nights ago, I had to go to the city to attend a wedding. It was Armenian this time, one of our graduates, so I felt I ought not to send excuse, especially as they think a great deal of a little music at the ceremony. I went to the house of the bride for supper, about 10 o'clock, then they excused me to go home and sleep. About 2 o'clock the summons came and I dressed hastily and went to the church, taking with me several lamps to try to make it appear a little cheerful. Still there was only a little light about the platform and all the rest of the church was in shadow and dreary looking enough. I never can understand why they should choose such an unearthly hour for being married. They say the custom originated when they were captives and were in fear of their brides being taken from them. After the ceremony was over, I went back to bed and slept till five in the morning, when I got up and rode out to Nourmahal in time for breakfast.

Charlotte Montgomery.

KOREA.

CHANGE OF ADDRESS.

MISS SHIELDS of Seoul wrote from PYENG YANG, Oct. 17, 1902:

A change has been made in my programme for the year, and I am to be located at Syen Chun, and have reached this stage in my journey north.

This is an ideal autumn morning. The birds are chirping among the trees, the air is crisp, and there is a clear sky and pale sunshine. The cosmos, verbenas and other flowers are blooming abundantly, and I just picked a cluster of dewy unopened California poppies.

Reached Pyeng Yang yesterday forenoon. I occupied a berth in the 8-berth cabin of the *Kyeng Sang*, and realized what a comfort it is to have a space of about 6 x 2 x 3 feet, curtained off and my own. The Japanese men played cards and smoked all day and evening, and I was the solitary American on board, but I stayed in my berth, and had a nice little window for fresh air, so was all right. Mr. Hunt's Korean "boy" will accompany me north, and in three and a half days I expect to make the journey. Address, Syen Chun, via Pyeng Yang, Korea.

CHINA.

MRS. DOBSON wrote from YEUNG KONG, Oct. 21, 1902:

As I am the only woman at our station, at present, I ought to pick up a few items of news for you.

We left Canton last March and moved into our partly finished bungalow outside the city. Our situation here is delightful, and we have spent a cool and healthful summer. Our new compound is surrounded by green hills and grave-covered hills, with beautiful mountains in the distance. On very quiet days we can hear the roar of the ocean, and we have had delightful sea breezes.

Our homemaking was greatly saddened by the sudden death of Mrs. Patton, four days after we had said good-by to her in Canton, expecting them to soon follow us down. She was always sweet and happy and was beautifully fitted for the work here.

Mr. and Mrs. Marshall are in Canton and we have been alone for six months. My baby will be more afraid of foreigners than of Chinese by the time she sees any of our associates.

A CITY NOT FOND OF FOREIGNERS.

The people of Yeung Kong have not yet made up their minds to be entirely reconciled to our establishment here. You remember that Dr. Thomson started his hospital building and it was torn down before it was up many feet; some years later, the Beattie families were mobbed at the city house. So we feel grateful that the two houses and the hospital have been permitted to be built. Still we have been threatened. Last spring there was a long dry time just at rice-planting season, and the Chinese spent a great deal of bad talk upon us and our foreign houses, accusing us of stopping the rain so that the buildings might be finished. Finally, a day was set for the destruction of houses and missionaries, but the chief official promptly put out a proclamation and sent soldiers to our compound, and so peace reigned until the skies were opened and the fields watered abundantly. God is always caring for His own.

At present, another drought is threatened, and unless rain falls in a very few days there will be no rice crop and consequently a famine over all this province. Famine means both want and wickedness. The Christians are already appealing to us for aid. Imagine my feelings, when after one woman had done two days of hard work here, I found that on the first she had had nothing to eat and on the second day only a bowl of rice. The washerwoman bought foreign flour and cooked it just as she made starch and she and her children were living on that. I supplied her

with baking powder, and hope she is now making something more palatable.

The Chinese are busy with their

IDOL WORSHIP.

The other day an official went up into the mountains to a natural well. A wooden plow was burned, the ashes were thrown into the well, and some of the water was brought down to a temple in the city where it is worshiped for the purpose of procuring rain.

CHRISTIAN WORK.

The one Bible woman here is doing a fine work and has many earnest listeners whenever she goes out. Another woman is studying to become a Bible woman, but will need some school training in Canton before she is able to do much.

I have started a little Sunday-school here at our house. If the children are helped by it as much as I am, the labor is not in vain. Most of them are members of Christian families. Six of them attend day-school and can repeat several of the Epistles and are quite familiar with the facts of the New Testament. I have not been content to teach only these little ones, but from time to time have gathered in our little heathen neighbors. The original six do not approve of this at all. They say the heathen will not sit still, will not keep their clothes in order, want to talk and eat during lesson, etc. I shall teach them the lesson of the lost sheep next Sunday, and see how that will impress them. The children are very interesting and easy to win. Their hearts are about the same the world over.

MISS MCCOY wrote from PEKING, Sept. 30, 1902:

Time has flown since I came back to Peking. I can hardly realize that I have been here five months already. It was joy to be back again—but joy mixed with sadness. Every one I met reminded of the days before and during the siege. So few, so few, left to tell their stories! I could not have anything but sympathy for those who had suffered that terrible summer, though I knew that perhaps the reason they are alive is that they denied their Lord. Not all; some are living because they are needed for the future work for His Kingdom, and were saved for that purpose. Dear Mrs. Li with her sweet children and their family are precious in His sight, I know. They are beautiful Christians and capable workers. Young Miss Li is working as hard as ever. She loves to be a Christian, I think. Is one of the happiest girls I have ever known. Only a few others are left, still work looks very encouraging and never before have we had so many calls from the higher classes and opportunities for influencing them.

The Methodist, American Board and our Mission have nearly finished the work of reconstructing buildings; all larger and more suited for the various lines of work than ever before.

TUNGCHO COLLEGE OPENED.

Yesterday a large number of Peking missionaries went down by train to Tungcho, 15 miles S. E. of Peking to the re-opening of the American Board Station there. Five new comfortable dwelling houses and the great new College buildings are completed. Services for Chinese and missionaries were held three days. Great crowds were present, of both gentry and villagers. The whole district was made to know the importance of the occasion. After two years of delay, the College was to go on as before. It was estimated that ten thousand Chinese gathered on the large compound to attend the festivities and services. Minister and Mrs. Conger spent the three days in Tungcho. Secretary Williams and his wife, also Secretary Coolidge, were there from the American Legation. They, with some fifty missionaries, gathered for English services in the College chapel yesterday morning, where we listened to addresses by some of the most venerable missionaries and Secretary Williams, on the present outlook for religious and educational work in China. Both Mr. and Mrs. Conger spoke of their hearty appreciation of what is being done for this country by missionaries.

JAPAN.

MISS ROSE wrote from OTARU, Hokkaido, Nov. 3, 1902:

This is the Emperor's birthday, the most popular of all the many holidays of Japan. Our school has met in its best kimono and fancy hairpin, sung the National Hymn, heard the 13th chapter of Romans read, a prayer, and an address by the Japanese pastor. Each pupil has also received a package of cakes and marched out to the music of a happy heart.

In order to be "loyal," we must take our girls to the "Machi," (principal business street,) to see the wonderful and lavish decorations, and we compared the flags, which border the street on either side, with ours, which was put out at our front door on a beautiful new staff in the early morning. Ours is white crêpe with a red sun. We all congratulate the Emperor on such a beautiful day for his anniversary, especially since a

wild snowstorm was hurling through the air only three days ago.

We now number 75,000 people in Otaru, and new houses are going up on every side. From one bluff there is a magnificent view of sea and mountains, and that is the place where we hope to move our school in the spring, since the new railroad to Hakodate is too near a neighbor to our present site.

INDIA.

A BAPTISM AND ITS CONSEQUENCES.

MISS MARY E. JOHNSON wrote from ETAWAH, October 1, 1902:

An elderly man, who was Inspector of Schools here, has been an inquirer and later a Christian, secretly, for years. Now he has been up to Landour and had Mr. Woodside baptize him. His brother and other relatives were furious when they heard of it, and he has stayed away three months, not daring to come home. His wife and only son are here and to-day he came back. I do trust that God may bring them also into the light.

Yesterday my zenana teacher and the woman who goes with her came to me in great trouble. Some men of the caste from which this convert came had called out insulting things to them, as they passed by, threatened them and even followed a little way, a crowd gathering. They hastened into a house near by and so escaped, but she will not dare go back unless I am with her. There is nothing to be done but for me to go and reason with the principal offender (a shopkeeper) and threaten to report to the Head of Police. I hope the threat will be enough, for Government officers are not in sympathy with us. If the men are not reproved they will wax bolder. This is the first trouble of the sort that I have had.

There is no plague here yet, but it is bad in Cawnpore and also in the Punjab, so Etawah was made a railway

INSPECTION STATION.

The wildest reports were circulated, especially that all were to be inoculated and so given the plague, in order to thin out the population so as to avoid famines. I was often taken for a Government inoculator, and used to see women disappearing into houses when I came into sight. Little by little the scare is dying out. I have had some

INTERESTING TIMES AMONG MOHAMMEDANS

lately. Last Saturday I was called into a house, only that the master might convince me by the gospels that the prophet "like Moses," promised to the Israelites, could not have been Jesus but must have meant Mohammed. Also that Christ said, "One cometh after me greater than I, whose shoes I am not worthy to unloose," meaning Mohammed. There we sat, he with his Testament, I with mine. He read the verses I asked him to turn to, but he did not wish to be convinced, so I politely deprecated arguing with him, gave him a little testimony and was leaving, when the women asked for a song. The wife had begun the talk by saying it was all lies that Jesus is the Son of God, but she listened quietly to the *gazal*. Then I left. It was different in three other houses which I visited that morning. There are a great many Mohammedans here and I often go among them, as we cannot reach them in regular teaching. I have not a single Mohammedan pupil in our houses. Friendly visits are not to be made until we get acquainted in some way. For instance: the first time I went to that group of houses, I had a scant welcome, a few listeners outside, and was refused entrance to one house. The second time, we were fairly compelled into that very house and seated on the best *charpai* in the inner courtyard, invited back again and asked into three other houses. A very nice helper, a young Christian girl goes with me and helps sing and talk.

VENEZUELA, S. A.

MRS. THEO. POND wrote from CARACAS, Oct. 4, 1902:

Although there has been one revolution after another in this country the past five years there has been nothing so serious as the present one which has now continued for nearly a year. The distress among the people is dreadful, business has been so long suspended and there is no money in circulation. Men have been killed or disabled so that many families of women and children are left without means of support. The whole interior of the country has suffered from the presence of armies of both sides, so that the poor are crowding into the city and here we have fevers of all sorts, including yellow fever, cases of which are appearing among the best class of people.

The U. S. Minister has been feeding the poor once a day for about two months, but the number grew so fast that they now have them once a week. This week there were three hundred and sixty. We are doing all we can ourselves for families with whose circumstances we are well acquainted. It is hard to turn starving people away, and many about us are not only hungry, but sick and suffering and sad.

Amidst all these untoward circumstances, we have had some additions to the church. New converts have to endure much persecution. It is not easy to come out openly on the Lord's side in this land.

PERSIA.

Miss Beaber wrote from Tabriz, Sept. 29:

If our correspondents could only know how glad we are to get even the tiniest letter that speaks heartiness, they would not think letter-writing is such a difficult thing. God bless the letter writers! They do much more for us than they imagine, and I am always sorry when they say, "I have not written to you for such a long time because I have nothing that I know of to interest you," because we are still alive as to happenings in our beloved country, even though we are shut off from it, and there are living things too going on there, just the same as here.

Thank anybody who had anything to do with Miss Drake's coming. She arrived in Tabriz very tired last Tuesday, but rested remarkably quickly, and has dived already into lessons, taking up both the Turkish and Armenian languages immediately. She will also keep house for us, and help in the music. I am sure we shall enjoy being together, and I am more grateful than I can express that I am no longer alone.

Mrs. Van Hook, who has just returned to Tabriz, after ten years in America, wrote Oct. 1, 1902:

I do think it a real test of one's self-control to have a Pandora box in the bottom of one's trunk four months and it gives a large amount of sympathy with that "fascinating mischief" who could not resist the temptation to open her casket. My box was wrapped carefully in an old sheet hoping it would escape observation, but those lynx-eyed officials at the Russian border, detected the presence of something mysterious, and out they hauled it and carried it off. In the midst of the confusion and din of a train full of passengers with all their belongings stirred up, I began a search for some one who spoke English. One of the chief inspectors knew a little, so summoning my best smile, I told him in a rather confidential way that I had a box of souvenirs from my friends in America, which was not to be opened until my journey's end, and would he kindly examine them. He asked for my passport and would look into the matter. Removing the cover the polite inspector seemed deeply interested in the parcels, tied so prettily with ribbons, and remarked, half quizzically, half sarcastically, "You have many friends." "Oh, yes," I said, as unconcerned as though it were an every-day thing to have many friends and a Pandora box, but I quivered within. An envelope with the stamp "W. P. B. M." in the corner caught his eye. This was evidently a painful strain upon his English but he conscientiously labored through it, then said he would pass the box and I bore it off in triumph.

Oct. 2d.—I am with Dr. Bradford at the Whipple Hospital, occupying Miss Holliday's rooms. She has gone away for a six months' absence in the villages and I expect to spend the winter here. Dr. Bradford looks as young and fresh as she did ten years ago and is busy all day long with errands of mercy. Already I feel quite at home here, once more. I took charge of a Bible class my first Sunday.

Mrs. Esselstyn sends a very interesting Report of the Girls' School at Teheran:

At Easter, friends were invited for the afternoon. The children sang and recited, we served cakes, tea and sherbet and had a social time, and examined the sewing, knitting, embroidery, which the girls had done. Sixty-eight women were present. Several prizes of gold coins were presented. The three first prizes were given to free pupils, showing that we had done right in admitting them to school.

KNOWLEDGE OF THE BIBLE.

Girls of ten and twelve years recited all of 1st and 2d Peter. They could name the places visited on Paul's journeys and tell what happened at each place. The "babies" of six and seven years, some twelve of them, who had been in school only since September, had learned the Lord's Prayer, Ten Commandments, 102 questions in the catechism, besides many Old Testament stories and much of the Life of Christ. One Moslem girl recited perfectly Psalms i and xxiii-xxvii.

We closed school with a picnic, June 17, to Jallaleah, just out of town. At 5 o'clock in the morning, every girl was at the school, ready for an almost unknown pleasure. We took ropes for swings, carpets, dishes, and food. We spent the day running in the garden, playing games, and eating. We had two meals of *pilau* and meat stew, bread, cheese, cucumbers, sherbets, besides tea at 3 o'clock. I have never seen children get more fun out of 14 hours.

The teachers kept the school running smoothly while I was in Hamadan attending Annual Meeting, and also from Dec. 20 to March 1, when I was ill.

HOME DEPARTMENT

United Study of Missions.

How to Study "Lux Christi."—(*Continued from last issue.*)

By Mrs. Caroline Atwater Mason.

[This explanation is prepared for leaders of classes.—Editor.]

PROGRAMMES ON THE PLAN OF SIX MEETINGS A YEAR.

Programme based upon Chapter X of Lux Christi: "India's Invaders."

1. Blackboard exercise on table, page 38—dated, etc. Five minutes.
2. Mohammedanism and the Mohammedans in India, including the Grand Moghuls. Paper, fifteen minutes.
3. Reading of Passages from the Koran, etc., pages 79-81, "Lux." Circulate pictures of Mohammedan mosques and other scenes in Delhi, Agra (the Mahal), etc. Ten minutes.
4. The Parsees, four minutes; the Sikhs, two minutes; the Rajputs, two minutes; the Mahrattas, two minutes. Four brief talks on paragraphs on these famous factors in India's history.
5. Early European Invaders and the Rise and Progress of the East India Company (1600–1857). Paper, five minutes.

(Circulate pictures of Calcutta, Bombay and other cities.)

6. The Sepoy Mutiny and the Massacre of Cawnpore. Paper, five minutes.
7. Recitation, "The Relief of Lucknow," R. Lowell.
8. British India, the Empire. Paper, five minutes.
9. Reading, "What the People Said," Kipling.

Programme based upon Chapter III of Lux Christi: "The Oft-Conquered People."

1. How does the country look? Ten-minute paper.

(Refer to pages 73-76 *Lux Christi.*)

2. What are the people like? Ten-minute paper.
3. How do the people live? (Poverty, famine, family life, etc.) Ten-minute paper.
4. How are women regarded? (Temple girls, child wives and widows, illiteracy, etc.) Ten-minute paper.
5. How and what do the people worship? (Hindu, Buddhist, Parsee, Moslem, Jain.) Ten-minute paper.
6. How did caste originate, and how does it operate in common life? Ten-minute paper.

(Pages 31, 32 and 120 *Lux Christi.*)

The whole programme illustrated by pictures, and readings from selections at end of Chapter III, *Lux Christi.*

In giving our attention now to

SCHEDULES FOR MORE EXTENDED STUDY

certain important questions should present themselves to the committee laying out work for its society, viz.: Where do we wish to place greatest emphasis? Where is our circle weakest? On what division of the subject should we spend the most time?

The three general divisions of *Lux Christi* may be briefly given as: (1) The Religions of India, (2) The History and Characteristics of the Indian People, (3) The History of Protestant Missions in India.

We will now suppose the case of a circle which is fairly familiar with the story of missions in India, which knows Carey and Duff and Anderson and Wilson, Gordon Hall, Judson and Butler and the rest better than it does some other things, which perhaps feels utterly at sea regarding the religious life and thought of the people of India, knows that it does not know Hinduism from Buddhism, and could not tell a Parsee from a Mohammedan. Now, my advice to that society, supposing it to have

NINE OR TWELVE MEETINGS

in which to study India, would be, give in one case two, and in the other three, meetings to the study of comparative religions, and the members will have a firm foundation for all their future missionary investigation. Give one meeting to Hinduism alone and its sacred literature, using J. F. Clarke's *Ten Great Religions*, the *Non-Christian Religions of the World*, and Reed's *Hindu Literature*, in addition to Kellogg's admirable little handbook named in the "List of Twenty."

The following meeting might be given to Buddhism and Mohammedanism, dipping into Chapter II of *Lux Christi;* and into a third could be crowded Parseeism, Jainism and the religion of the Sikhs, with extracts from the various literatures, and an especial study of the wonders and peculiarities of the differing architecture of all these half-dozen religions of India. For these lines of study, in addition to the books named

above, use should be made, if accessible, of Reclus's *India and Indo-China*, Fergusson's *Indian Architecture*, and Monier Williams' magnificent work on *Brahmanism and Hinduism*.

Then divide the political history briefly sketched in Chapter II of *Lux Christi* into subject-matter for two meetings, the first from the beginning of India's known history to the beginning of the British Empire, 1757, and the second devoted to all that comes after down to the present time. Have especial papers prepared on the architectural wonders of Agra and Delhi, also on Akbar and the other Moghuls, and study the Mutiny thoroughly, since it is a wise man who said, "Understand the Mutiny, and you understand India."

When it comes to Chapter III, "The Oft-Conquered People," I should advise most emphatically that Steevens' *In India* should be freely used, as giving the most vivid, realistic, and at the same time trustworthy impression of actual up-to-date conditions; while on the subject of Famine and Plague let Volume XXIII of the *Cosmopolitan Magazine* be brought into the meeting, and extracts from Julian Hawthorne's papers on India be shown. Kipling also sheds much light on the every-day life of the people, and Denning's *Mosaics* and Russell's *Village Work* can be drawn upon freely in preparation of papers on subjects suggested at the close of the chapter. All this calls for certainly two meetings. The circle with twelve meetings can afford two; the one with only nine meetings must condense this material into one.

[*To be concluded next month.*]

OUR BOOK SHELF.

Old Time Student Volunteers. By H. Clay Trumbull. (Fleming H. Revell Company, New York and Chicago.) 281 pages, $1.00 net.

One feels like thanking Dr. Trumbull for having, in the evening of his days, added this delightful collection of biographical sketches to all the helpfulness which his pen has given us in past years. He has here preserved many facts and suggestions, concerning thirty-seven missionaries (men), which would otherwise have been scattered or lost. Every one of these men he personally knew, and they have been selected for that reason, not, as he expressly states, "because of exceptional ability or prominence." No one is named who was in the field less than fifty years ago. Titles of book and chapters are apt and appetizing: "What a Boy Saw in the Face of Adoniram Judson"; "Lexicographer, Educator, and Missionary"; "A Helper of Other Missionaries"; "A Praying Mother's Missionary Son"; "From the Orient to the Orient"; "A Cedar of Lebanon"; "A Bible-House Builder in the Levant"; "Notable Missionaries not Called Missionaries," etc. Yes, thank you Dr. Trumbull.

Bible for Children (The): Arranged from the King James Version. Introduction by Bishop Potter, Preface by the Rev. Francis Brown, D.D. (The Century Co., New York.) 7 x 10 in., 475 pages, $3.00

With rich cover, large type, red initial letters and headlines, twenty-four full-page illustrations from the old masters printed in tint, the publishers have done their best to produce a volume attractive to children and big enough to impress them with the dignity of the Bible. It is an abridged compilation by means of omission of repetitions and of portions which are unsuited to the minds of little people. Old Testament selections are incorporated in 155 continuous chapters, those of the New in 100; the names of Books appear only in page headlines; paragraphing takes the place of verse divisions, and chapters have simple, intelligible titles, as: "Aaron's Rod," "The Good Shepherd." It must be a pleasure to use this volume with a child at the knee, though any mother may of course wonder why certain psalms have been chosen rather than others which she would prefer. The compiler is Mrs. Joseph B. Gilder.

The Bible in Brazil. Rev. H. C. Tucker. (Fleming H. Revell Company, New York.) Ill'd., 293 pp., $1.25 net.

One accustomed to read the "Record," the publication of the Bible Society, is familiar with the style of their agent in Brazil. Mr. Tucker has lived there fourteen years and knows its cities and by-ways and all classes of its people, and the progress of Christian work among them in detail. His book is the more welcome because we have so few of the class upon South America. There is a good Index, also.

The East of To-day and To-morrow. Henry Codman Potter, D.D., LL.D. (The Century Company, New York.) 190 pages, $1.00 net.

The result of Bishop Potter's recent visit to India, China, Japan, the Philippines and Hawaii.

Life Secrets. Compiled and arranged by Theodora Crosby Bliss. (Fleming H. Revell Company.) 241 pages, $1.00 net.

The material has been gathered from chapel talks and Bible class instruction by Henry Foster, the founder and late head of Clifton Springs Sanitarium, N. Y.

The King of the Jews. William T. Stead. (The Church Press, Chicago.) 225 pages, Ill'd., 4½ in. x 5½.

An adaptation from the Ober-Ammergau Passion Play.

The Zenana. (2 Adelphi Terrace, London, W. C.) Half-a-crown.

This is the bound volume for 1902 of the

monthly magazine of the old English Society, the "I. F. N. S.," etc.

Pamphlets from Abroad.—*Fourth Annual Report of the Peking Association for Relief of Destitute Native Women.* Mrs. Conger is president of the Association.

Asylum Record, October, 1902. Published monthly in the interest of the Japanese Orphanage at Okayama.

The Endeavor. (In English and Japanese.) The organ of the Japan Union of Christian Endeavor.

SUGGESTION CORNER.

FROM Binghamton, N. Y.:

What can we do to increase the interest in missions? is a question that comes with new force as we begin the work of another season.

In WOMAN'S WORK for August a writer says "Turn on the light," and gives as a reason for the dulness of a congregation in responding to appeals from "an informed and consecrated pulpit," that the congregation "is watersoaked and saturated with the death damps of worldliness and sin." If people are already saturated with "death damps," what is the use of "turning on the light." It is not so much "more light" as "more life" that is needed. Is it not more necessary to cry to the Spirit of Life to breathe upon the dying and restore life?

Is it not a fitting time to call upon all Christians at home and abroad to pray for God's Spirit to move upon our congregations and their pastors, that there may be a great renewal of missionary zeal in all our churches? Let us send back to our consecrated missionary workers the cry they send to us, and beg them to pray for us in the homeland.

All right, except the last sentence, according to the editor's notion. Missionaries do pray, as they are moved, for the home churches, and it is wonderful how many precious prayers are offered for our pulpits and congregations by new-born Christians of India and China and Korea. But constant subjects for his prayers are numerous and desperate, to the point of exhaustion of the missionary's heart. In addition let us not cry to him to sustain the life of American Christianity. If our churches cannot do their own praying, let them die and go decently to their graves.

SINCE LAST MONTH.

DEPARTURES:

November 18.—From New York, Miss Grace D. Woodside, to join the Lodiana Mission, India.

November 22.—From New York, Mrs. M. M. Carleton, returning to the Lodiana Mission.

December 5.—From New York, Miss Margaret K. Scott, returning to San Paulo, Brazil. Miss Emma J. Mitchell, to Brazil, as teacher at San Paulo.

December 11.—From San Francisco, Rev. and Mrs. W. V. Johnson, to join the Korea Mission. Miss Jennie Samuels, to join the Korea Mission.

DEATH:

November 14.—At Honolulu, Hawaii, Rev. T. T. Alexander, of the West Japan Mission since 1877.

RESIGNATIONS:

Miss Clara E. Hough, Brazil. Appointed 1890.
Mrs. Geo. Leck, Korea. Appointed 1900.
Miss Julia A. Hatch, Laos. Appointed 1893.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month at 10:30 o'clock. Prayer-meeting third Tuesday, at eleven o'clock. Cordial invitation extended to each meeting.

January. Prayer Union.—*That God's Spirit may illuminate His Word wherever read or taught.*

WEEK OF PRAYER.—Daily meetings in small auditorium, Witherspoon Building, Tuesday, January 6 to Friday, January 9, inclusive, each beginning at three o'clock. Programmes containing lists of subjects and names of leaders may be obtained by sending 1 ct. postage. Let all those who are in or near Philadelphia share with us in these meetings which always prove seasons of close fellowship with the Master.

OUR dear friend and long time associate in the Board of Directors, Miss Hannah More Johnson, entered into rest November 11. For almost twenty-five years Miss Johnson has been actively engaged in the work of this Society as a member of the Publication Committee, with her gifted pen and sound critical judgment, and on the Prayer-meeting Committee as one of its most spirited leaders. The programmes for the Week of Prayer have been for years prepared by her, and her devout spirit has beautified all her work. As

sight grew dim and wasting disease laid its hold upon her, her spiritual sight grew keener and she laid hold with firmer grasp upon the One mighty to save. This cheerfulest Christian and most faithful, trusting disciple has now entered into the joy of her Lord and we can but give thanks.

NOVEMBER Directors' Meeting was strangely happy and unique in that it witnessed the joy of the veteran Miss Isabella Nassau in that her heart's desire to return to Africa has been granted; and also the joy of Dr. Mary Noble, who hopes soon to enter upon missionary life, probably in the Ferozepore Hospital, India. Will you, dear reader, join with us in prayer that her desire for "meekness, fidelity, loyalty and wisdom" may be granted? She is temporarily detained from departure by the illness of her mother, while Miss Nassau is speeding toward her old field.

MRS. WALTER E. SMITH now outward bound for Korea has been adopted into our missionary household.

MISS OTTORA HORNE of Columbus, O., who has gone to Beirût Seminary, paid us a short visit before sailing. The earnestness of her purpose, and intelligent grasp of the work gave cheering evidence of her fitness for the important position she is to occupy.

GIVE thanks for answered prayer that vacant places upon the field are now being filled, and that our Candidate Committee is cheered by letters from applicants and inquirers.

OUR Young People's and Literature Secretaries are not allowing the Presidents to carry off all the laurels in their visiting tours among the Presbyteries. In several instances they have done faithful and acceptable work, and will not others take the hint and do likewise?

MRS. JOHN GILLESPIE'S visits among the Ohio Presbyteries have just closed after a most acceptable service. She will be at her home, 6217 Howe Street, Pittsburg, Pa., during January and February, where she may be addressed if her services are needed in that section of the State.

ONE of our present urgent needs is that our workers may fully understand *why* it is not best to insist upon the support of a special child, or to wish to know the name of a Bible woman, etc. Mr. Speer in an admirable leaflet, *A Frank Talk Upon Special Objects* gives unanswerable arguments for the Board's present methods in regard to special objects.

The Prayer Life of Our Master and Our Own, 2 cts., is a new leaflet on this important subject.

Missionary Souvenir Postal Cards, 6 cts. per doz.; *Flags of All Nations*, 10 cts. per sheet; *Missionary Game*, 25 cts.; *Revised Question Books Africa and Syria*, 5 cts. each; *Year Book of Prayer for 1903*, 10 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

1903—A NEW figure; a new year beginning; and the Board has only four months of its fiscal year in which to raise a large amount of money, and do an immense amount of ingathering of information from our entire constituency.

THE Annual Reports should mean much to each society. We sometimes wonder whether they make the use of it they might. They could get much help from it concerning the various countries and work of our missionaries; sometimes questions sent to us would not be sent had the report been consulted. Try it, ladies, and see how many of the questions you have in mind can be solved. Some of our Synodical officers have carefully gone over the lists of Special Objects, cut out the errors by correspondence and then sent in to us an accurate list; this is a very great help.

SOCIETIES do not avail themselves of our circulating library, of over two hundred volumes, as they might. There are books on all the countries as well as many of general missionary interest. The borrower pays postage both ways, can keep the book two weeks, with privilege of renewal for two additional weeks. The titles of many of the books are in our little six-cent *Hand Book*, beginning at bottom of page 15; later purchases are advertised on a typewritten sheet.

SOMETIMES it will interest a society or band to have a card, perhaps 12 x 9 inches, on which are pasted pictures cut from old magazines and a small map upon the country studied that month, with such items as come out each month in *Over Sea and Land*, at the head of the page. Pass the card around at the meeting.

THREE very helpful leaflets for Study Class leaders: *Organization and Opening Meeting*; *Preparation of the Lesson*; *Programme for Class Study*; free, *except postage*. The game, *Zig Zag Journey*, 25 cts., is exceedingly interesting for these long evenings. Address W. P. B. M., Room 48, 40 East Randolph Street, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE December prayer meeting was led by Mrs. A. G. P. Atterbury who spoke most eulogistically of the Syria missionaries as she had recently seen them in their homes and at their work. Miss Ellen C. Parsons described her visit to Sidon speaking especially of the schools there. She visited one for Mohammedan girls where they were taught to read, not the Koran only but any Arabic literature that may come to them. A warm welcome was extended to Miss Post of Beirût who told of a Syrian who from reading the Scriptures had been aroused to the beauty of Christianity. Subsequently an argument which he heard between a Maronite and a Protestant convinced him that the position of the Protestant was his own.

Another Syrian had come to America and during a stay in a Christian family had been converted in every sense of the word. He had returned to Syria and become a most earnest missionary among his countrymen.

Rev. Henry Forman of India made the statement that while the population of India

during the last decade had increased two and a half per cent. the Christians had increased twenty per cent. He read from a Hindu journal an article by a Hindu—urging the reading of the Christian Scriptures that lives might be elevated and purified by a knowledge of their contents.

IN the notice of the summer offering in WOMAN'S WORK for May it was stated that no money received after November 1st would be so designated. We are sorry that a number of societies have failed to send their money in time to be starred in the report in the magazine. November is the month for praise offerings.

Received for summer offering to November 1st, $1,342.61.

ANY person may become a life member of our Board by the payment of $25.00.

When this amount is paid by one person at one time the giver may also designate the object to which it shall be applied.

This notice is given on account of recent inquiries on the subject.

From Northern New York.

MY DEAR FRIENDS AND CO-WORKERS: In thinking about the message to be brought to and taken from our semi-annual meeting, held in Schenectady, N. Y., October, 1902, I found, providentially, the poem, written by Mrs. William Logan of Arlington, N. J., "He Needs Me."

So many have requested and received copies of these verses, that, I am confident, no thought more helpful for the year, upon which we are entering, can be emphasized by us, than those suggested by this poem,

"HE NEEDS ME."

"Yes, I need Thee every hour—
But can it truly be
That Christ, my blessed Master,
Hath really need of me?
Can one so great, so mighty
Who formed the boundless sea,
Use such a poor weak creature?
Hath Jesus need of me?

"Oh blessed, blessed knowledge
That one so weak may know,
That he is really needed
To work for Christ below,
To help Him in the vineyard
The Vine's own branch to be;
The Vine needs all its branches
So Jesus *does* need me.

"Needs *me?* Why not some other
Who works more swift and true?
Hark! I can hear Him whisper,
'Your work *must* be done by *you*.'
Dear Father give me wisdom
To live my life for Thee
So when my work is ended
Thou'lt still have need of me."

Is not the imperative requisite of to-day, a sense of the fact, that each one in his and in her place *is needed* by our Lord? Can any prayer more important be offered by each of us, than that our eyes may be opened to a realization of our own responsible personality?

As to one another we say "Happy New Year," may we wish for one another, the *best* wish, that the year, may be fraught with that happiness, which comes with the knowledge of having honestly tried to do what our Master would have us do.

May we, with hearts single to His service, enter into the glory and catch a glimpse of the honor conferred upon us, of being co-workers with God, our Father, who has so ordered it, that in bringing a lost world to Christ—

He needs you, "He needs me."

Sincerely yours,
(*Mrs. G. C.*) *C. B. G. Yeisley.*

HUDSON, N. Y.

ORDERS may still be sent in for the text-book for 1903—*Lux Christi*, 30 cts., paper; 50 cts., cloth; *Helps to the Study of Lux Christi—Programmes*, 2 cts., 10 cts. per doz.; *Map of India*, 25 cts.; pictures, 24 for 20 cts. Send to Miss Sarah M. Freeman, 54 Second Street, Troy, N. Y.

WE would urge that, in this 1903, we use more faithfully than ever before our *Year Book*, orders for which should be sent to Miss C. A. Bush, 29 Second Street, Troy, N. Y. Price 10 cents.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

ANOTHER year gone by with its ineffaceable record of work neglected and work accomplished,—with its tale of sins of omission and sins of commission! Friend, what hast thou done for the spread of Christ's Kingdom? What hast thou wrought that He may find the world better prepared for His coming? Hast thou had thy part in the glorious labor of world-missions? If not, make a solemn covenant with God that not another New Year shall dawn without seeing thy name enrolled among those who are ministering unto the Master, because ministering unto those who are sitting in outer darkness, in bitter bondage to false gods.

AN inspiring report comes from St. Louis Presbytery. "A steady growth in numbers, in interest, and in societies,—more reading, more studying, more praying, more helpful interchange of good things among the societies themselves." Such work as this, done right around the center of our Board's activities, cannot help but redound to our onward, upward progress. "Over twenty Young People's Societies working for missions this year who never did it before." The young people of to-day are the pillars of to-morrow's church—surely St. Louis will be a missionary Presbytery in the days to come!

THE Synodical Society of Oklahoma and Indian Territory had a most prosperous and invigorating meeting. The Society assumes the support of Dr. Victoria McArthur of the West India Mission. Reports show a gratifying advance, with good work done in all societies.

KANSAS Synodical Society showed the rare record of one or more representatives from every Presbyterial Society. Kansas is to be sincerely and heartily congratulated!

REPORT comes from one of the churches in Kansas City of a children's society re-organized by a new pastor. The society is called "The Children's Church" and has adopted for "its minister" a native pastor at a salary of

$60.00 per annum. We felicitate the pastor who worked this re-vivification on realizing the fact that the minister who would have strong, faithful, abiding men and women in his church must lay hold on the children of his congregation.

NEWS of a Young People's district convention, comes from Washington, Kans. The writer tells of good attendance, excellent addresses, and strong, spiritual uplift. Dr. and Mrs. Axtell, late of Africa, told of their work abroad, and interested the young people by exhibiting a fine collection of curios.

OUR new *Praise Service* has been favorably received. It is equally good for February meeting. Price, per 100 copies, $1.10, includes 100 programmes, 100 Responsive Service, two copies of the solo, "Go Forth and Tell." For less than 100 copies, 40 cts. each for solo, 10 cts. for leaflet. Other new leaflets purchased are *Study Class Methods*, 2 cts.: *Story of Satabai* (a child of India), 2 cts.; *Sketch of Mrs. Doremus*, 3 cts.

Year Book of Prayer, 10 cts.; *Lux Christi*, 30 cts.; *Programme for Lux Christi Meetings*, 2 cts. Address, Woman's Board, Room 21, 1516 Locust Street, St. Louis, Mo.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A.M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

WE have enjoyed the letters from our own missionaries, Mrs. Sharrocks and Mrs. Welbon, which appeared in the November number of WOMAN'S WORK. Also the journal letter from Miss Gowans whom many of us know, and from Mrs. Lowrie whom we almost claim. All the missionaries who send letters may be just as real to us if we are deeply interested in their work.

THE Study Lesson for November, began with the Halle Mission, and on to Carey and Judson, a most interesting topic for us as it comes nearer to us in history and our enthusiasm will increase. We bespeak from our societies in California a much better record at the end of the fiscal year, by increasing the list of subscribers for WOMAN'S WORK.

MOST of our new missionaries have sailed from a northern port this season, but we are not quite deserted. Miss Jennie L. Colman of India is here to spend the winter, and has brought fresh news from our Dr. Sarah Vrooman of Dehra Doon; and Rev. C. H. Bandy and wife from Fatehgarh are here ready for work in California, and bring fresh news from our missionaries, Rev. and Mrs. Ray Smith.

REV. W. B. LANGSDORF, wife and child, and his mother, Mrs. W. Langsdorf, sailed *per* the *American Maru*, November 25, for Japan. The mother goes because this son is all that is left of her family. The son goes, she tells us, because he felt that he was called to be a missionary—which is the best of reasons.

WE from California have sent no missionaries out to join the numbers that have been sent this season from our Eastern States, eleven of them from the Philadelphia Society. We have young ladies who are in progress of preparation—we hope many of them. The call is great now—the harvest fields are white. A large army is needed. May the Lord of the harvest send forth laborers.

NEW AUXILIARIES AND BANDS.

ILLINOIS.
Chicago, Calvary Ch.

KANSAS.
Natoma.
Osborne.

MARYLAND.
Berwyn.

MINNESOTA.
Morgan.

MISSOURI.
Glasgow.
St. Louis, 2d German Church.

NORTH DAKOTA.
Mapleton.
Minto, Knox Ch., re-org.
Park River, Rushford Ch.

PENNSYLVANIA.
Bellefonte, Bd.
Birmingham, Ida Copley Mem'l Bd.
Catasaqua.
Cynwyd, Ch. of Lower Merion.
Mt. Union, Daisy Bd.
Newtown, Harriet Savage Bd.
Osceola Mills, Charlotte Hawes Bd.
Pittsburg, Concord Ch., "Willing Workers."
East Liberty Ch., "Earnest Workers."
Oakland Ch., Martha E. Kelly Bd.
" 2d Ch., Jr. Bd.
Shenandoah.
Upper Mt. Bethel, re-org.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Nov. 1, 1902

[PRESBYTERIES IN SMALL CAPITALS.] *Thank Offering.

BELLEFONTAINE.—Belle Centre, 7; Bellefontaine, 25; Bucyrus, 15; Crestline, 6.84; Huntsville, 6; Kenton, 50; Marseilles, 7; Tiro, 5; Urbana, 30; West Liberty, 4, $155.84
BLAIRSVILLE.—Jeannette, S.C.E., 10.00
CATAWBA.—Charlotte, N. C., Church St., Aux., 1.00
CHILLICOTHE.—Bloomingburg, 22.05; Bourneville, S.C.E., 3; Chillicothe, 1st, 75; 3d, 6.74; Concord, 9.40; Frankfort, 8; Greenfield, 30.54; Hillsboro, 37.50, Sycamore Valley, Aux., 7.50; McArthur, 2.50; Marshall, 3, S.C.E., 2.37; Mt. Pleasant, 10; Mona, 4.90; New Market, S.C.E., 2.25; North Fork, *3; Pisgah, 13; South Salem, 11.37, S.C.E., 15; Union, 1; Washington C. H., 12.70; Wilkesville, 10; Wilmington, 12.75, 303.57
CINCINNATI.—Cincinnati, 1st, S.C.E., 2.50; 2d, 26; 7th, 21.50, Missionary Travelers, 4; Clifton, McAlpine Bd., 17; Knox, 2.50, S.C.E. Jr., 3; Mohawk, 13.47; Buds of Promise, 33 cts.; Mt. Auburn, 38.90, S.C.E., 9.70, S.C.E. Jr., 1.57; Cincinnati, Walnut Hills, 42.50, Humphrey Bd., 12.50; College Hill, 14.50; Glendale, 10.05, S.C.E., 12; Linwood, 14; Loveland, 5; Madeira, S.C.E., 13; Madisonville, 4.80; Montgomery, 3, S.C.E., 3; New Richmond, 3; Norwood, 4; Pleasant Ridge, 6; Pleasant Run, 16; Reading and Lockland, 1.25; Williamsburg, 5; Wyoming, 30.25, 356.67
FAIRFIELD.—Hermon, 75 cts.; Ladson, 1.25; Little River, 50 cts.; Mt. Tabor, 25 cts., 2.75
HUNTINGDON.—Altoona, 1st, 33; 2d, 17; Juniata, 8; Bellefonte, 129.01; Birmingham, 2; Clearfield, 29.40, S.C.E., 25, S.C.E. Jr., 25; Coalport, S.C.E., 3.28; E. Kishacoquillas, S. C.E., 10; Hollidaysburg, 116.50, Legacy, Miss Susan Irwin, 500; Lewistown, 50, S.C.E., 25; Little Valley, 1.50; Milesburg, S.C.E., 2.75; Osceola, 30; Pine Grove, Bethel District Meeting, 2.25; Sinking Creek, 30; Spring Creek, 2.90; Tyrone, 37.19; Williamsburg, S.C.E., 11, 1,090.78
KITTANNING.—Glen Campbell, S.C.E. Jr., 23.00
LEHIGH.—Middle Smithfield, 9, Primary Cl., Birthday Bank, 3, 12.00
LIMA.—Ada, 10.65; Delphos, 3.40; Enon Valley, 5.50; New Stark, 6.72; St. Mary, 24.13; Van Buren, 2.50, S.C.E. Jr., 2; Van Wert, 11.70, 66.60
MCCLELLAND.—Mattoon, 1; Mt. Zion, 2, 3.00
MAUMEE.—Bowling Green, 38.80, S.C.E., 14.55; Bradner, S.C.E., 4.85; Defiance, 9.70; Delta, 6.31, S.C.E., 9.70; Hicksville, 1; Napoleon, 6.79; North Baltimore, 6; Paulding, 11.64, S.C.E., 7.76; Pemberville, 9.70; Pleasant Ridge, 8.73; Toledo, 1st, 7; 3d, S.C.E., 10; Collingwood Ave., 30.02; Westm'r, S.C.E., 36.86; Weston, 10, S.C.E., 10; West Unity, 6, 245.41
MONMOUTH.—Asbury Pk., 1st, 10; Atlantic Highlands, S.C.E., 6.76; Beverly, 40, S.C.E., 15; Burlington, Girls' Aux., 16, S.C.E., 25, S.C.E. Jr., 1; Cranbury, 2d, 13; Delanco, S. C.E., 6; Freehold, 86.98; Hightstown, 14; Jacksonville, S. C.E., 5; Jamesburg, 22; Manalapan, S.C.E., 8; Manasquan,

24.03, S.C.E., 7; Matawan, 49.30; Red Bank, 20.42; Riverton, W. Palmyra Bd., 18.50, 387.99

MORRIS AND ORANGE.—S. Orange, 1st, Y.P.S., 50.00

NEWTON.—Andover, 3.50; Belvidere, 1st, 25; Blairstown, 58; Branchville, S.C.E. Jr., 8; Hackettstown, 11; Newton, 17.50; Oxford, 1st, 15.45; Stewartsville. 12.50; Stillwater, 7.32; Wantage, 1st, 2.05, 160.32

PITTSBURG AND ALLEG. COM.—Montour, S.C.E., 10.00

PORTSMOUTH.—Pres. Soc., Mrs. Gillespie's Fund, 13.65

WASHINGTON CITY.—Anacostia, Garden Mem., 7.40; Ballston, Va., 6, S.C.E., 3; Clifton, Va., 1.30; Darnestown, Md., 4.18, S.C.E. Jr., 2.25; Eckington, 8, S.C.E., 2.50, S.C.E. Jr., 1.50; Hyattsville, Md., 5, S.C.E., 15; Kensington, Md., Warner Mem., 7; Manassas, Va., S.C.E., 2; Neelsville, 10; Riverdale, Md., 1.50, Vine Bd., 1; Takoma Pk., 5.25; Washington, 1st, S.C.E. Jr., 1; 4th, 17, Jr. Soc., 10.15; 6th, 33, Cheerful Givers, 5; 15th St., 5; Assembly, 10, S.C.E., 5.31, S.C.E.Jr., 2.25; Covenant, S.C.E., 15; Eastern, 8, Y.P. Cir., 3.75; Gunton Temple, 7.80, S.C.E., 3.50; Gurley Mem'l, 18; Metropolitan, 42.50, Mateer Bd., 10, S.C.E., 31.58; New York Ave., 125, S.C.E., 3, Bethany Chapel, 4.85, L.L.B., 2.37; North, 7.50; Western 15; West St., 25, S.C.E., 2; Westm'r, S.C.E., 7.50, 510.14

ZANESVILLE.—Pres. Soc., Mrs. Gillespie's Fund, 33.25

MISCELLANEOUS.—A Friend, 1; A Lady, Bridgeton, N. J., 25; Western College and Seminary for Women, Oxford, O., 43, 69.00

Total for November, 1902, $3,504.97
Total since May 1, 1902, 45,279.80

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Nov. 20, 1902.

ABERDEEN.—Aberdeen, $2.00

BISMARCK.—Steele, C.E., 4.00

BOX BUTTE.—Crawford, Willow Creek Ch., 1; Harrison, Bodarc Ch., 2; Rushville, 1.20, 4.20

CEDAR RAPIDS.—Springville, 5; Pbyl. Soc., 10, 15.00

CHICAGO.—Arlington Heights, 9; Chicago, Austin, 1st, 25, Inter. C.E., 5; Avondale, 8; Ch. of the Covenant, C.E., 5; 1st, 81.80, C.E., 6; 2d, 133.50; 3d, 200; 4th, 62; 6th, 10; Edgewater, 10.95; Endeavor Ch., 5; Englewood, 1st, C.E., 25.50; 41st St. Ch., 26.50, Mr. and Mrs. Henry Hance, 75; Hyde Pk., 52; Railroad Mission, Jr. C.E., 5; Windsor Pk., C.E., 2; Coal City, 17; Kankakee, 4.50; Lake Forest, Steady Streams, 3.83; Manteno, C.E., 12.50; Morgan Pk., 15.85; North Chicago, 2; River Forest, 22.72; Peotone, 11.10; Waukegan, 21.65; Wilmington, Mrs. A. J. White, 10, 868.40

CORNING.—Villisca, C.E., 25.00

DUBUQUE.—Coggon, 4; Dubuque, 1st, 2.47; 2d, 33.37; French Creek, Mt. Hope Ch., 2.86; Hazleton, 7; Hopkinton, 6.73; Independence, 70.67; German Ch., 4.85; Jesup, 15; Lime Springs, 2; Manchester, 3.50; Oelwein, 12; Sumner, Wilson's Grove Ch. 4.47; Winthrop, Pine Creek Ch., 4.85; Unity Ch., 6.60; Pbyl. Soc., 7.72, 191.09

FREEPORT.—Argyle, Willow Creek Ch., 46.15; Freeport. 1st, Jr. C.E., 10; 2d, C.E., 5; Marengo, C.E., 100; Rockford, 1st, Jr. C.E., 2; Winnebago, 17.50, 180.65

IOWA CITY.—New Liberty, C.E., 5.00

LA CROSSE.—Decora Prairie, C.E., 2; New Amsterdam, Holland Ch., 2.50, 4.50

NIOBRARA.—Coleridge, 4; Hartington, 5; Laurel, 5.12; Millerboro, 2; Osmond, 96 cts.; Pender, 3; Ponca, 60 cts.; Wakefield, 5; Wayne, 11; Winnebago, 4, 40.68

OMAHA.—Bellevue, 2.35; Omaha, Westm'r Ch., 2, 4.35

ST. PAUL.—Red Wing, 36.25; St. Paul, Central Ch., 30.50; 1st, 15; House of Hope Ch., 86; Stillwater, Allbright Soc., 6.25, 174.00

SOUTHERN DAKOTA.—Parker, .50

WATERLOO.—Aplington, C.E., 2; Greene, C.E., 2; Grundy Center, C.E., 5; Traer, Tranquillity Ch., C.E., 4.90; Toledo, C.E., 4.44, Jr. C.E., 1.40; Pbyl. Soc., 25.01, 44.75

MISCELLANEOUS.—Miss L. T. Haskell, 50 cts.; Syn'l Soc. of Nebraska, 10; of South Dakota, 10; of Colorado, 10; of Wisconsin, 10, 40.50

Total for month, $1,604.62
Total receipts since April 20, 22,468.08

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph Street.
CHICAGO, NOV. 20, 1902.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Nov., 1902.

* Indicates Praise Offering.

BOSTON.—Providence, 1st, $5.00

BROOKLYN.—Bethany, C.E., 10; City Pk. Br., 1.91, C.E., 5.19; Lafayette Ave., 31; Mem'l, 18.80, Prospect Hts., 19.80; Ross St., 17.62, C.E., 90; S. 3d St., *29.10, C.E., 12; Throop Ave., 75, G. M. Bd., 2.50, Westm'r, 3.13, 316.05

BUFFALO.—Buffalo, Calvary, C.E., 8.38; Covenant, 10; Lafayette, 16; North, 17.21; Clarence, 7; Lancaster, C.E., 5, Jr. C.E., 5, 68.59

CAYUGA.—Auburn, Central, 14; Westm'r, Miss'y Cir., 1; Cayuga, 5; Fairhaven, 5.07, 25.07

GENESEE.—Attica, Bd., 6.44; Batavia, Bd., 29.37, 35.81

HUDSON.—Cochecton, Miss Josephine Henry, Thank Offering, 12.50; Denton, C.E., 4; Florida, Jr. C.E., 6; Goshen, Y.L., 18; Milford, 6.50; Monroe, 1.50; Otisville, 3; Palisades, C.E., 7.50; Port Jervis, 1.28; Stony Point, C.E., 5; Thompson Ridge, Hopewell, Mrs. R. M. Crosby, 5, C.E., 21; Unionville, C.E., 5, 88.75

LYONS.—Marion, Mrs. Seeley, 50; Newark, C.E., 8.85; Ontario, C.E., 2, 60.85

MORRIS AND ORANGE.—Morristown, South St., 156.25

NASSAU.—Astoria, 8.15; Elmhurst, Newtown, 10; Hempstead, Y.L., 3.61; Huntington, 1st, Y.L., *11.95; Central, C. E., 9; Jamaica, C.E., 30; Roslyn, 5; Smithtown, 20, 97.71

NEW YORK.—Adams, Mem'l, 15; Central, 34; Covenant, Willing Workers, 5; 5th Ave., 158.90; 1st, 450, Jr. C.E., 3; 4th, C.E., 75.54, Inter. C.E., 20; 4th Ave., C.E., 15; Madison Ave., 16.75; Madison Sq., 71; Mt. Washington, Inwood, 10; North, C.E., 11.55; Olivet Miss. Asso., 25; Scotch, C.E., 10; Tremont, Jr. C.E., 5; University Pl., 32.30; Bethlehem Ch., Mother's Meeting, 25; West, 100; West End, 16, 1,099.04

NIAGARA.—Albion, 70, *10; Barre Centre, 3.76, *3.25; Carlton, *9.50; Lewiston, 3, *15; Lockport, 1st, 30.59; 2d, *2.75; Mapleton, 2, C.E., 4.34; Medina, 20; Niagara Falls, 1st, 12.50, *15; N. Tonawanda, 14.80, *4.35; Somerset, 10, *3.50; Miss. Bd., 2; Wilson, 5, *15; Wright's Corner, *4; Youngstown, *8, 268.34

NORTH RIVER.—Amenia, C.E., 15; South, C.E., 10; Ancram Lead Mines, 3; Cornwall-on-Hudson, C.E., 3; Coldspring, 4.75; Marlborough, C.E., 5; Matteawan, 15; Milton, 5; Newburgh, Calvary, 30.77; New Hamburgh, 6.82; Pine Plains, 13.09; Pleasant Plains, 10.20; Pleasant Valley, C.E., 5; Rondout, 25; Smithfield, 13.84; Salisbury Mills, Helping Hand, 16.02; Hope Chapel, 27.48, 208.94

OTSEGO.—Stamford, 21, Jr. C.E., 3, 24.00

ROCHESTER.—Avon, Central, 3; Charlotte, 4.35; Fowlerville, C.E., 5; Gates, 10; Geneseo, Jane Ward Soc., 50; Mendon, 3; Ogden, 21.50; Rochester, Calvary, 6.25; Central, 4.75; 3d, 19; Sparta, 1st, 6.15, 133.00

SYRACUSE.—Baldwinsville, 16.45; Chittenango, 3.50; Mexico, 21.75, C.E., 3.75, 45.45

TRANSYLVANIA.—Bradfordsville, 5; Danville, 2d, 29.55, 34.55

WESTCHESTER.—Hartford, 1st, 10; Mt. Kisco, C.E., 25; New Haven, 1st, C.E., 8; New Rochelle, 1st, 21; 2d, Bd., 3.75; Peekskill, 1st and 2d, 15; Stamford, 1st, 37; Yonkers, 1st, 25, 144.75

MISCELLANEOUS.—Coll. Prayer-meeting, 19.66; Mr. F. Blume, 20; Cortez, Colorado, Miss Floretta Shields, 2.50; Mrs. A. I. Bulkley, 22.50, 64.66

LEGACY.—Mrs. Catherine S. Wertz, Springfield, Ohio, 1,486.93

Total for month, $4,370.97
Total for year, 28,221.18

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

CORRECTION.—In receipts from Rochester Presbyterial Society, printed in W. W. for November, Turin should be Lima, and Smithville, Scottsville.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Nov. 24, 1902.

AUSTIN.—El Paso, $46.00

EMPORIA.—Burlingame, 2.80; Burlington, 2.50; Cottonwood Falls, C.E., 2.50; El Dorado, 5.10; Emporia, 11.47; Mulvane, 1.70; Newton, 6.50, C.E., 9; Osage City, 10.02; Peabody, 19.20; Quenemo, C.E., 2; Wellington, 8.55; White City, 2.85; Wichita, 1st, 117.17, Y.P.M.L., 250; West Side, 11.25; Mrs. E. V. Schriver, 3, 465.61

OKLAHOMA.—Norman, 2.50; Okla. City, 11, 13.50

SANTA FÉ.—Raton, 1st, 5.00

MISCELLANEOUS.—Special Gifts, 46; Interest on Deposits, 6.80, 52.80

Total for month, $582.91
Total to date, 5,743.01

MRS. WILLIAM BURG, *Treas.*,
Nov. 24, 1902. 1756 Missouri Ave., St. Louis, Mo.

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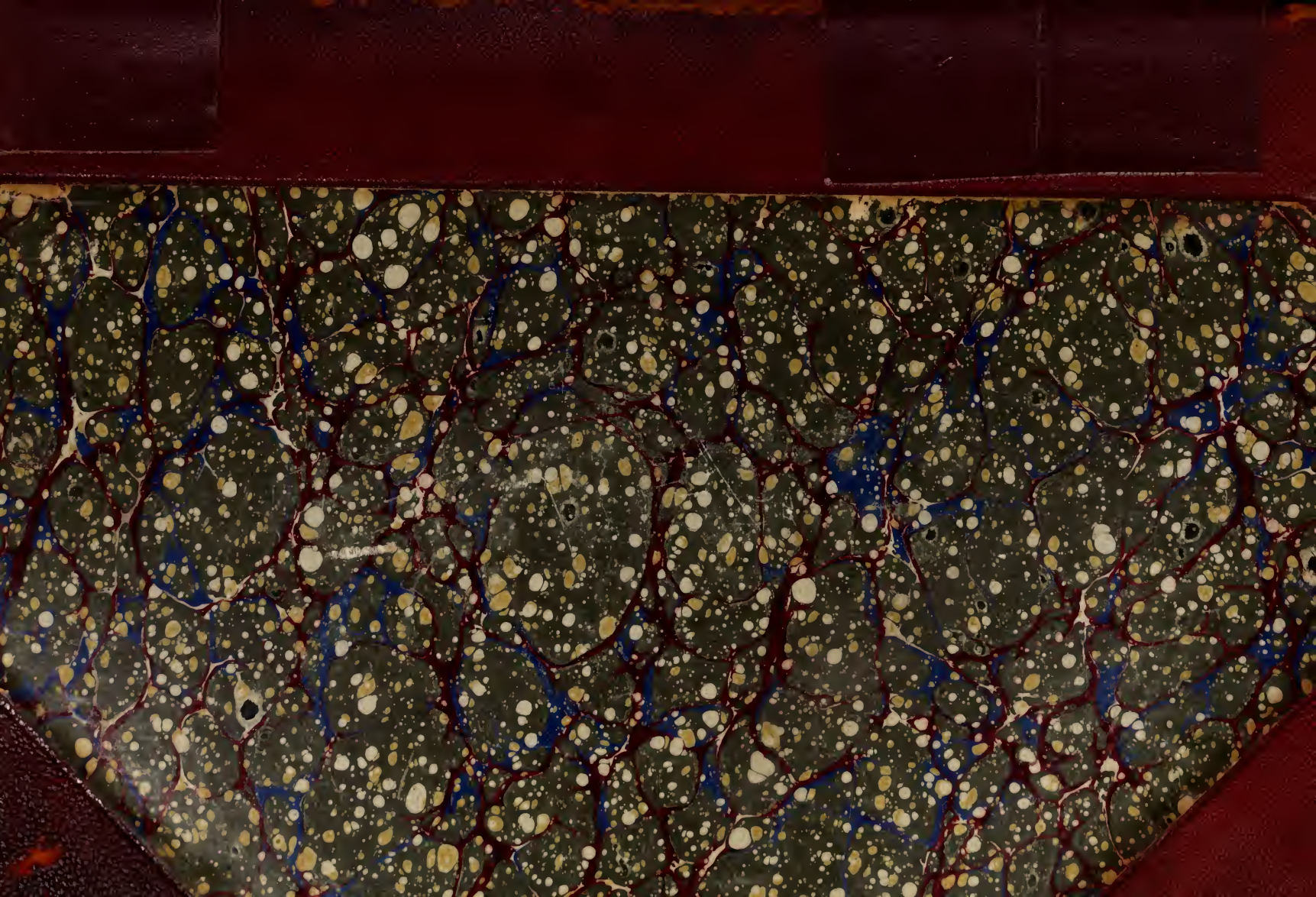
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